



# Sources of Collected Rulings Pertaining to the Proofs of the Permissible and Prohibited

**imâm al-Mutawakkil ala Allah Ahmed bin Sulaymân**

# Sources of Collected Rulings Pertaining to the Proofs of the Permissible and Prohibited:

The Book of Ritual Purity, The Book of Prayer, and the Book of Funeral Rites

By

Imam al-Mutawakkil ‘ala Allah Ahmed bin Sulaymān

## Translator’s Introduction

In the Name of Allah, the Most Gracious, the Most Merciful...

All praise is due to Allah, the Exalted and Majestic; the One who has no partners or associates; the One who provides the light of guidance to His slaves so that they may attain spiritual perfection and illumination by means of it. May Allah send His choicest blessings upon His slave and seal of the Messengers, Muhammad bin ‘Abdullah . May Allah bless his pure Progeny, righteous Companions, and those that follow them in excellence until the Day of Judgment. As to what follows...

Two of the most central practices of Islam are the laws of ritual purity and ritual prayer. The scholars of Islam have delved into minute detail when discussing the issues surrounding ritual impurity. Some of the most clearest and succinct textual references in the Qur’ān and *ḥadīth* are related to the topic of ritual purity. Insomuch that although the Muslim jurists differ with each other concerning the other central pillar of the religion, the prayer; there seems to be the least disagreements concerning the laws of ritual purity. For example, the verses of the Qur’ān do not mention the rituals of the prayer in as much detail as it mentions the rituals of ablution.

The ritual prayer also comprises of details that typically distinguishes one school of law from the other. There are no two schools of Islamic jurisprudence that have an identical modality of prayer. Each distinguishing feature of the prayer is said to be derived from various narrations in which the practice of the prayer is either demonstrated by the actions or statements of the Prophet, peace and blessings be upon him and his progeny. Obviously, with such a myriad of differences of practices, there exists a myriad of differences of narrations concerning the prayer of the Prophet, peace and blessings be upon him and his progeny. Each school justifies its own choice of narrated proofs and refutes the proofs of its opponents. The present book is no exception.

## Author’s Biography

The author is Imam al-Mutawakkil ‘ala Allah, Abu al-Hasan Ahmed bin Sulaymān bin Muhammad bin al-Mutahir bin ‘Ali bin Imam an-Nāṣir li-Dīnillah, Ahmed bin Imam al-Hādī ila al-Haqq, Yahya bin al-Hussein bin al-Qāsim bin Ibrāhīm bin Ismā‘īl bin Ibrāhīm bin al-Hasan bin al-Hasan bin Fātima bint Muhammad, the Messenger of Allah, peace and blessings be upon all of them.

He was born in 500 AH and died in 566 AH. He attained the Imamate in the year 532 AH when a delegation of around 300 men from the people of courage and knowledge as well as 1400 scholars met to give him the oath of allegiance as Imam of Yemen. He was able to unify the then divided Yemen and reign as its sovereign Imam. His authority extended all over Yemen as well as parts of Persia.

There is a miraculous account about Imam al-Mutawakkil narrated in *Tuhfa Sharh az-Zalf*. It mentions that his father saw two angels in a dream, and they said to him in the way of panegyric poetry:

Rejoice, O son of the pure one of Hāshim,  
At the most commendable victorious of Hāshim,

At an illustrious person with his laudable State,  
At your loins in which is one named Ahmed!

He mastered many of the sciences of Islamic scholarship, and his literary output is proof to that. He authored texts on *fiqh*, the fundamental sciences of *fiqh*, *uṣūl ad-Dīn*, poetry, refutations, commentaries, and spirituality. However, his magnum opus is *Uṣūl al-Ahkām*.

## Content of the Book

*Uṣūl al-Ahkām* is said to contain approximately 3312 *ḥadīths*. This particular book reflects the level of his scholarship regarding the narrated traditions. He utilizes many of the sciences relevant to *ḥadīth* scholarship. This is especially significant when dealing with the narrated traditions of his opponents. Instead of simply weakening many of their opposing traditions through the process of criticizing the narrators (*jahr wa ta’dīl*), he accepts the traditions but explains why one does not act upon their import. He may either explain the narration to conform to his position or juxtapose two

opposing authentic narrations and claim that one of the two abrogated the other.

Knowing the sciences of abrogation is a characteristic of an astute scholar of the sciences of *hadīth*. This science entails that the scholar be familiar with fields of knowledge like chronology, biographies, grammar, etc.; which Imam al-Mutawakkil demonstrates decisive mastery of in this book. One example is his treatment of the narrations of the wives of the Prophet, peace and blessings be upon him and his progeny, Ā'isha and Sawda regarding the purity of tanned carcass.

That is not to say that he does not weaken narrations by criticizing the narrator. One example in which he criticizes a narrator is the report of az-Zuhri in favour of the opinion that touching the private parts nullifies the state of ritual purity. He weakens az-Zuhri's report based on the fact that az-Zuhri officiated the execution of Imam Zayd bin 'Ali bin al-Hussein bin 'Ali bin Abi Tālib.

This issue brings us to the methodology adopted by Imam al-Mutawakkil in accepting or rejecting narrators. In most cases, he adhered to the Shiite practice of avoiding and weakening reports narrated by the enemies of the *Ahl al-Bayt*. Nevertheless, he also narrates the traditions on the authorities of some companions of the Prophet who, at times, vehemently opposed the members of the *Ahl al-Bayt*. For example, he relates an extensive amount of narrations on the authority of Ā'isha, who led an army to fight against Imam 'Ali in the battle of Jamal. In Imam al-Mutawakkil's opinion, such an action did not disqualify her as a reliable source of *hadīth*.

The function of this text, as stated by the Imam himself in his introduction of this book, is to provide textual proof from the *hadīth* literature in support of the *fiqh* positions of his illustrious ancestor, Imam al-Hādī ila al-Haqq, Yahya bin al-Hussein in his book, *Ahkām fi al-Halāl wal-Harām*. Being an adherent to the Hadawi school of law (named after Imam al-Hādī), he sought to justify many of the rulings of al-Hādī, utilizing the vast sources of narrations known amongst the Generality and the Zaydis. Many of the narrations he used are readily found in the well-known *hadīth* collections of the Sunnis themselves. This is in contradistinction with Imam al-Hādī who in the *Ahkām*, primarily narrates exclusively on the authorities of his ancestors.

He also cites the opinions and positions of some of the imams of the four schools of Sunnite jurisprudence; principal of which being Imam Abu Hanīfa Nu'man bin Thābit (the eponymous founder of the Hanafi school) and Imam Muhammad bin Idrīs ash-Shāfi' (the eponymous founder of the Shāfi'i school). Maybe the reason why he exclusively draws upon those two schools is that those were the only ones visible and relevant in Yemen at the time. Nonetheless, he actively engages these two schools—occasionally pointing out their similarities and differences with the Hadawi school. He also cites the opinions of the Imami Shiites.

First, the book deals with the rules of ritual purity. There are some unique features in the section on ablution that we would like to point out. Most of the jurisprudential rulings mentioned in this text can be found in the *fiqh* texts of the generality. However, the Imam also establishes rulings that distinguish the Zaydi school from that of the Sunnis. One example is the issue of wiping over the leather socks.

As is well known, one of the salient features of all of the Sunnite schools is the permissibility of wiping over the leather socks instead of washing the feet during ablution. There are various stipulations mentioned regarding this dispensation; otherwise, there are no legal objections to wiping over the leather socks. Contrary to that, all of the Shiite schools as well as the Ibādīte school prohibit the wiping over the leather socks. Imam al-Mutawakkil quotes narrations in favour of the objection; some of which appears in Sunnite sources and some of which do not appear in their texts. He also utilizes analogical reasoning to counter its permissibility.

Second, he deals with the topic of the ritual prayer. He begins with the topic of the call to prayer which demonstrates another distinctive aspect of the school of *Ahl al-Bayt*: the declaration of "Come to the best of deeds" (*Hayya 'ala khayrul amal*). Although absent from the call to prayer of all four Sunnite schools as well as the Ibādīte school, this particular phrase appears in the call to prayer for all Shiite schools. Most of all of the other characteristics of the prayer dealt with appear as differences between all of the other schools.

Third, he deals with the funeral rites which incorporate the laws of preparation, burial, and prayer. This small section does not mention any controversial rulings but rather mention things that are in agreement with the other schools of law.

We pray that the reader is able to gain benefit from this translation. We have attempted to stay close to a literal translation of the original meaning but yet evoke the use of idiomatic expressions when needed. If there are any mistakes, they are ours, and if you are able to benefit, the praise belongs to Allah.

The Imam ar-Rassi Institute  
20<sup>th</sup> Safar, 1430 AH

# Translation of *Uṣūl al-Ahkām al-Jāmi' Li Adilla al-Halāl wal-Harām: Kitāb at-Ṭahāra, Kitāb as-Ṣalat, and Kitāb al-Janā'iz*

## The Book of Ritual Purity

### Chapter on Water

In the Name of Allah, the Most Gracious, the Most Merciful...

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((It is prohibited to urinate in stagnant water and then make ablution (*wuḍ'ū*) with it)).

It is narrated on the authority of Abdur-Rahmān al-‘Araj that he heard Abu Hurayra narrate on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((No one should urinate in water that does not flow and then bathe with it)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he came to a pond (*ghadīr*) with a rotting carcass in it and said: ((Give others drink and drink from it, for this is not a ritually impure thing)).

It is narrated that the Messenger of Allah, peace and blessings be upon him and his progeny, made ablution from an obtained well. It was then said: “O Messenger of Allah, there is a carcass in it and it was touched by a menstruating woman.” Then he replied: ((The water is not an impure thing)).

Our comments: The last two reports prove that a large quantity of water does not become ritually impure. The report of the stagnant water proves that a small quantity of water can be made ritually impure by even a little impurity. Also regarding the report about the well water, it was an overflowing spring and it was a path of water to the orchards. Regarding the pond, it was large.

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Do not intake a large amount of intoxicants, for even a little is prohibited (*harām*)))<sup>1</sup>.

It is narrated on the authority of Umm Salama: The Messenger of Allah, peace and blessings be upon him and his progeny, prohibited the drinking of intoxicants and listlessness.

It is narrated on the authority of Ā'isha: I heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((All intoxicants are prohibited)).

These reports prove the error of the statement of Abu Hanifa and his companions: “It is permissible to purify oneself by using fermented date juice (*nabīdh*) and other wines.” They narrate on the authority of Ibn Mas'ūd who said that he went out with the Messenger of Allah, peace and blessings be upon him and his progeny, and he said to him on the Night of the Jinn: ((What are you drinking?)) He replied: “Fermented date juice.” He, peace and blessings be upon him and his progeny, replied by saying: ((Dates are good. and its water is pure))<sup>2</sup>.

Our comments: We reject the report of this narration because Ibn Mas'ūd was not with the Messenger of Allah, peace and blessings be upon him and his progeny, on the Night of the Jinn.<sup>3</sup> Even if the report was authentic, it would apply only to the date water and not anything else. It's being water was a condition and it's being a date was a condition.

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((It is prohibited for a man to take the purification bath (*ghusl*) from the excess water of a woman and a woman to take the purification bath from the excess water of a man)). A similar report is narrated on his, peace and blessings be upon him and his progeny, authority with the additional wording: ((...but is lawful for them to do so together)).

It is narrated on the authority of Ibn Abbās that some of the wives of the Messenger of Allah, peace and blessings be upon him and his progeny, removed their impure state (*janāba*) by taking the purification bath using the water in a container. Some of the water they used remained in the containers. The Prophet, peace and blessings be upon him and his progeny, came and made the ablution using that water. They then said: “O Messenger of Allah, we used that water to take our purification baths!” He replied: ((There is no ritual impurity in that water)).

It is narrated on the authority of Umm Salama that she said: “The Messenger of Allah, peace and blessings be upon him and his progeny, and I washed together in one container.”

Our comments: This proves that the first report [that prohibits] using the leftover water refers to the used water which falls from the bather.

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<sup>1</sup> This is also related in *Sunan at-Tirmidhi*, *As-Sunan al-Kubra*, *Sunan Abu Dawud*, *Sunan Ibn Māja*, *Al-Mustadrak*, and *Musnad Ahmed*.

<sup>2</sup> This narration appears in *Musnad Ahmed*, *Musannaf Ibn Abi Shayba*, and *Mu'jam al-Kabīr* of at-Tabarāni.

<sup>3</sup> As reported in *Sahīh Muslim*, Alqama asked Ibn Mas'ūd: “Was anyone from amongst you with the Messenger of Allah, peace and blessings be upon him and his progeny, on the Night of the Jinn?” Ibn Mas'ūd replied: “No.”

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Do not take the purification bath in running water while it is ritually impure)). In some reports, it says: ((Do not urinate in running water and then bathe with it. Ritual impurity is in it)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said to the Bani Abdul-Mutalib that charity (*sadaqa*) is prohibited for them to accept: ((Verily, Allah dislikes that you wash yourselves from the filth of the people's hands))<sup>4</sup>.

Our comments: This proves that it is not permissible to purify oneself using used water. The Prophet, peace and blessings be upon him and his progeny, likened it to the prohibition of the Bani Abdul-Mutalib. There are some that argue that it is permissible by using what's narrated about the Messenger of Allah, peace and blessings be upon him and his progeny. [It is reported that] the leftover water that fell from his body, was used for the purification bath. However, one simply took some of the water from his [i.e. the Prophet's] hair and wiped himself with it.

It is narrated that the Muslims wiped themselves using the excess water from the ablution of the Prophet, peace and blessings be upon him and his progeny, to seek blessing from it ('*ala sabīl tabarruk*). If the first report is authentic, then the used water would be used and there is no difference between bathing the whole body with it or just one limb. Regarding the Muslims wiping themselves using the excess water from the ablution of the Prophet, peace and blessings be upon him and his progeny, they did not make the ablution with it. There is no proof from our opponents in these two reports.

It is narrated on the authority of 'Ali bin Abi Tālib, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, returned while I was with him, and came upon a man from the *Anṣār*. He purified himself for the prayer and we left. Hudhayfa bin al-Yamāni came. The Messenger of Allah, peace and blessings be upon him and his progeny, beckoned to him and he approached. The Messenger of Allah, peace and blessings be upon him and his progeny, reached for Hudhayfa's forearm to support himself. Hudhayfa then pulled his arm away. The Messenger of Allah, peace and blessings be upon him and his progeny, objected and said: ((What's the matter with you, Hudhayfa?)) He replied: "I am in the state of ritual impurity." He replied: ((Extend your arm, for the Muslim will not be made ritually impure [by you touching him])). He then placed his hand on his arm while it was wet.

It is narrated on the authority of 'Ali bin Abi Tālib, upon him be peace: ((If a dead mouse is in the well, remove it [i.e. the water] until the majority of the water is gone)).

It is narrated that an Ethiopian died in the Zam Zam well. Ibn Zubayr commanded that the majority of the water be removed from it.<sup>5</sup> This did not cut off the water supply. We can see it running before the Black Stone. The statement of Ibn Zubayr suffices.

It is narrated on the authority of *Amīr al-Muminīn*, upon him be peace, that he stopped at a well with a dead mouse in it. He said: ((Remove the water)).

Our comments: The intention being to remove it.

It is narrated that the Messenger of Allah, peace and blessings be upon him and his progeny, was asked about water and what alters it. He replied: ((When you utilize more than two small earthenware jars [of water] (*qullatayn*), filthiness no longer applies)).

Our comments: Some people apply this report to mean that as long as there are two earthenware jars of water, there is no ritual impurity in it. They argue using the apparent denotation of this report. They also say that in the reports other than it are differences that weaken it, as well as its chain of authority which includes the differences in the names of the narrators. Among some of the differences in the report: some mention two earthenware jars, one or two earthenware jars, three earthenware jars, and forty of them say one earthenware jar. There are different numbers of earthenware jars mentioned. They say: Some of them say "stone, earthenware jars" and "stone, earthenware jars" is different. According to us, if that report is authentic, its meaning is that he weakened that which applies to filthiness. He, peace and blessings be upon him and his progeny, responded that when the water in two earthenware jars is poured into one, the empty one is weak in applying filthiness. Furthermore, the proof that our view is the correct one is the report about the stagnant water.

#### Remains (*al-Asār*)

It is narrated that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((It is permissible to eat the meat of everything that chews cud. Its milk, remains, and urine are permissible)).

It is narrated on the authority of Kubaysha bint Ka'b that she poured water for Abu Qatāda so that he can make ablution. Suddenly, a cat came and drank from it, as well as leaned in the pot. She looked to see if anyone else saw that. He replied: "O my dear niece, are you surprised? The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((It [i.e. a cat] is not ritually impure. It is amongst the roamers around you)).

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<sup>4</sup> This is related in the *Mu'jam al-Kabīr*.

<sup>5</sup> This incident is related in the *Musannaf Ibn Abi Shayba*.

It is narrated on the authority of Ā'isha: "The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The one who approaches the pot where a cat is, make ablution from the excess))."

It is narrated that the Messenger of Allah, peace and blessings be upon him and his progeny, was asked: "Can one make ablution from the excess of a donkey?" He replied: ((Yes. Its excess is pure for you)).

It is reported on the authority of Abu Hurayra who said: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The cat is pure)).

It is narrated on the authority of Ibn Abbās: I was to the rear of a donkey the Messenger of Allah, peace and blessings be upon him and his progeny, was riding. And I said to him: "Blasted! My clothes just got soiled!" So the Messenger of Allah, peace and blessings be upon him and his progeny, commanded me to wash it.

Our comments: This report does not mandate that the soiling of the donkey is ritually impure in all situations. Usually, it [i.e. being soiled by a donkey] is considered offensive to the majority of the Muslims; however, they are not rendered ritually impure by horses and other livestock. We hold that in this specific report, the Messenger of Allah, peace and blessings be upon him and his progeny, was aware of a certain ritual impurity on the donkey; whether it was from its urine, dung, or other than that. Consequently, he told him to wash his clothes from it.

It is narrated that the Prophet, peace and blessings be upon him and his progeny, said: ((If a dog licks a pot, wash it seven times)) and in some reports: ((...and rub dust on it the eighth time)). It is narrated: ((To purify a pot from the licking of a dog, wash it seven times)).

It is narrated that the Prophet, peace and blessings be upon him and his progeny, was asked while in al-Heyāz between Mecca and Medina, which was frequented by dogs and beasts of prey. He replied: ((What is in its belly belongs to it, what is left over is pure)).

Our comments: This watering hole is in al- Heyāz al-Azima.

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((When you wake up from your sleep do not stick your hand in a pot until you wash it three times, for one does not know where one's hand has been)).

#### Ritual Impurities

It is narrated that a delegation of Thaqīf came to the Prophet, peace and blessings be upon him and his progeny, and met them in the mosque. They said: "O Messenger of Allah, these people are impure (*anjās*)". The Messenger of Allah replied: ((There's nothing on the earth that people render impure, rather it is their own selves that they render impure)).

It is narrated on the authority of Abi Tha'laba: I said "O Messenger of Allah, should I keep what's in the land of the People of the Book or should I give it to them if they ask me for it?" He replied: ((Wash it and cook in it)). It is narrated that the Messenger of Allah, peace and blessings be upon him and his progeny, borrowed the armour of Sufyān bin Umayya.

Our comments: We use this as a proof against our opponents that polytheists and pigs are ritually impure and that the ruling of ritual impurity applies to polytheists. They cite this report and the report of the delegation of Thaqīf as a proof [of the opposite]. There is no evidence in this because we do not see that that he prayed in something from armour. Regarding the report of Thaqīf, one cannot see that they entered the mosque while they were wet. His response to the companions when they said to him "These people are impure!" was ((...rather it is their own selves that they render impure)). The implication of their statement was: "They are impure." Otherwise, the Prophet's, peace and blessings be upon him and his progeny, command to wash the pot that was licked by a dog would be invalidated and the statement of the one who says that it is impure and the ruling of ritual impurity applies to it, would be subject to change.

It is narrated on the authority of Abu Hurayra: I was with the Prophet, peace and blessings be upon him and his progeny, while I was in the state of ritual impurity. He stretched his hand to me and I withdrew my hand from him and said: "I am in the state of ritual impurity." He replied: ((Glory be to Allah! The Muslim is not impure)).

It is narrated on the authority of 'Ali, upon him be peace: The Prophet, peace and blessings be upon him and his progeny, said: ((There is no problem with the urine of camels, cows, sheep, or anything else whose meat is permissible to eat, if it gets on your clothes)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((There is no problem with the urine of that in whose meat you eat)).

It is narrated on the authority of Anas that people from 'Urayna came to the Prophet, peace and blessings be upon him and his progeny, and he said to them: ((They drank from its milk and urine)); meaning the camels.

It is narrated on the authority of Anas: Men from 'Urayna came to the Messenger of Allah, peace and blessings be upon him and his progeny, in Medina and brought it [i.e. a camel] forward. He said: ((If you come out with us, you can drink from its milk)). Qatāda mentioned that he also remembers ((...and its urine)).

It is narrated that the Messenger of Allah, peace and blessings be upon him and his progeny, stood over two tombs. He said: ((Verily there are two people being tortured with a severe punishment: The first one is the person who failed

to free himself of urine. The second one is the person constantly engaged in tale-bearing (*namīma*)). Another narration says: ((...one who failed to sprinkle water on himself [after urinating] or failed to free himself of his urine...)).

It is narrated on the authority of ‘Ammār bin Yāsir: I was with the Messenger of Allah, peace and blessings be upon him and his progeny, and I washed my clothes from impurities. He said: ((Wash your clothes from urine, faeces, prostatic fluid, impure water, blood, and vomit)).

It is narrated on the authority of Ṭāriq bin Suwayd al-Hadrami: I said: “O Messenger of Allah, I have some vineyards with aged grapes that I picked from my land. Can I drink from it?” He replied: ((No)). I asked: “Do I return them?” He replied: ((No)). Then I said: “O Messenger of Allah, can I use it as medicine in case of sickness?” He said: ((It is a disease rather than medicine)).

It is narrated on the authority of ‘Abdullah bin Mas’ūd: “Allah does not make a healing for you out of that which He prohibited.”

It is narrated on the authority of ‘Abdullah bin al-Mughaffal: Once, we were ordered to pray in the sheep pens. We did not pray in the camel pastures. It was this that created the devils.

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he said concerning the sea: ((Its water is pure and its meat is permissible)).

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah came to a bowl of food. He then found it to have beetles or flies in it. He then commanded it to not be thrown away and said: ((Eat from it because there is nothing prohibited in it)).

It is narrated on the authority of Salmān: The Messenger of Allah, peace and blessings be upon him and his progeny, said to me: ((Verily, all of the food and drink of an animal who just died [while eating it], is permissible to eat, drink, and make ablution from it, as long as its blood did not fall into it)).

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((If a fly lands in one of your pots, dip it in it because in one of its wings is the disease and in the other wing is the medicine)).

### The Hide of Carcass

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Do not utilize anything from any carcass)).

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Do not utilize carcass for its hide or nerves)). When the next day came, we went out and on the road we came across discarded lamb remains. He said: ((These people utilized something from its hide)). I then said: “O Messenger of Allah, what about your statement yesterday?” He replied: ((There’s benefit in it in some things)).

Our comments: What he was referring to [in the second instance] was the leathering [of the carcass]; meaning that it was a dried thing with no cohesion. This is mentioned by Mu`ayyad Billah, may his spirit be sanctified.

It is narrated on the authority of ‘Abdullah bin ‘Ukaym: The Messenger of Allah, peace and blessings be upon him and his progeny, recited to us from his letter (*kitāb*) while we were in Juhayna two months before his death. I can recall a narration from him, while I was a small boy: ((There’s no benefit one can attain from a carcass; in its hide or its nerves)).<sup>6</sup>

It is narrated on the authority of Jābir bin ‘Abdullah: I was with the Messenger of Allah, peace and blessings be upon him and his progeny, when some people came to him. They said: “O Messenger of Allah, our ship is in the state of fragility. We found some carcass fat. We wanted to varnish our ship with it. Verily, it protects against water.” He replied: ((Do not utilize carcass)).

Our opponents argue using the narration on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Whatever hide is tanned, is pure))<sup>7</sup> and ((Is there not benefit in its hide?))<sup>8</sup>.

Our comments: The meaning of his, peace and blessings be upon him and his progeny, statement: ((Whatever hide is tanned, is pure)) is that if it exudes a strong odour, it is purified from blood, glands (*al-fart*), and foul smells. The meaning of his statement: ((Is there not benefit in its hide?)) is “Is there no benefit in its hide after its tanned?” It was not tanned in the way of cooking. Consequently, if tanning purifies its hide to utilize, then cooking should purify its meat. It is said: “There’s no distinction in hide without meat.”

One may refer to the statement: ((Is there not benefit in its hide?)) and say that this is after its tanning, and it does not say: “Is there no benefit in its meat and hide?”

Our comments: If it died from disease and it later recovered, it would more likely be known from the state of its owners. Verily they would know it from its meat.

<sup>6</sup> This is related in *Sunan Abu Dawūd*, *Sunan at-Tirmidhi*, *Sunan an-Nisā’i*, *As-Sunan al-Kubra* *Sunan Ibn Māja*, and *Musnad Ahmed*

<sup>7</sup> This is related in *Sunan at-Tirmidhi*, *Sunan an-Nisā’i*, *Sunan Ibn Māja*, *Musnad Ahmed*, *Sunan ad-Daraqutni*, et al.

<sup>8</sup> This is related in *Sunan ad-Daraqutni* and *As-Sunan al-Kubra*.



They argue using the *hadīths* of Ā'isha and Sawda, the wives of the Prophet, peace and blessings be upon him and his progeny. One does not act upon what the two of them narrate. [One of the reasons is that] Ā'isha was doubtful about it. It is narrated that when she was asked about carcass's hide, she responded by saying: "Perhaps tanned skin is pure."<sup>9</sup> This shows that she was uncertain about it.

Regarding what was related by Sawda; it is evident that the *hadīth* is abrogated. It is narrated that the Messenger of Allah, peace and blessings be upon him and his progeny, used to not visit her because of her advanced age (*karāha li sannaha*) and she used to give her day to Ā'isha.<sup>10</sup> The report of 'Abdullah bin 'Ukaym occurred a month, two months, or 20 days before the death of the Prophet, peace and blessings be upon him and his progeny, according to different reports.

It is narrated on the authority of Abu Salama bin Abdur-Rahmān: I heard Umm Salama say: "I heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((There's no harm in the wool or hair of the carcass as long as it is washed with water)).

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((It is prohibited to eat it)).

Our comments: The hair and fur is not given to one to eat. The skin and nerves are given to one to eat whenever it is out of necessity.

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Whatever living thing is killed, is carcass)). Also, it is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Dust is enough for you. If you are on a journey and find water, then wipe)).

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Purity is half of faith)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The one who constantly makes ablution will have streaks of light on their limbs)).

#### Chapter on Cleansing the Private Parts (*Istinjā*)

It is narrated on the authority of Anas: When the Messenger of Allah, peace and blessings be upon him and his progeny, went to relieve himself, he did not lift his clothes until he crouched to the ground.

It is narrated on the authority of Anas: When the Messenger of Allah, peace and blessings be upon him and his progeny, went to relieve himself, he said ((I seek refuge in Allah from the male and female devils of impurity)).

It is narrated on the authority of Zayd bin Arqam: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When one of you desires to relieve yourself, say: "O Allah, I seek refuge in you from the male and female devils of impurity"))).

It is narrated on the authority of 'Ali, upon him be peace, that he was with him when he went to relieve himself. He said: ((In the Name of Allah, O Allah, I seek refuge in you from impurities and the filth of the rejected Devil)).

It is narrated on the authority of 'Ata bin Zayd al-Laythi that he heard Abu Ayyub al-Anṣārī say: "The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Do not face the *qibla* when you urinate or defecate; rather, face the east or west)). When we headed to Syria and found some latrines built around the *qibla*, we turned them and asked Allah for forgiveness."

It is narrated on the authority of Abdur-Rahmān bin Zayd: It was said to Salmān: "Your Prophet teaches you everything, even about defecation." He said: "Yes, we were prohibited from facing the *qibla* while urinating and defecating."

It is narrated on the authority of 'Abdullah bin 'Umar: "The people narrated a *hadīth* about the Messenger of Allah. I came to the Messenger of Allah, peace and blessings be upon him and his progeny, when he emerged from the house. He took care of his need while behind a brick structure. I saw him facing the *qibla*."

Our comments: The first two reports prove the prohibition of facing the *qibla* while freeing oneself of urine and defecation. The report of Ibn 'Umar and a quarrelsome report, for example, the narration on the authority of Ā'isha, prove that it is disliked (*makruh*) and not prohibited. It is not acceptable that the prohibitions mentioned in the previous reports are contrary to the latter reports because the whole subject has to do with a space for worship. Al-Qāsim bin Ibrāhīm, upon him be peace, has informed us of that from his statement: "It is in a greater space." Ash-Shāfi' also says this.

It is narrated on the authority of 'Ali, upon him be peace, that the Prophet, peace and blessings be upon him and

<sup>9</sup> The majority of *hadīths* in the Sunni *hadīth* collections does not mention "perhaps" and are statements of the Prophet, not Ā'isha. The texts that narrate the Prophet, peace and blessings be upon him and his progeny, as saying: ((Tanned skin is pure)) include: *Sunan an-Nisā'i*, *Sunan Ibn Māja*, *Musnad Ahmed*, *Sunan ad-Daraqutni*, *As-Sunan al-Kubra*, and *Sunan Abu Dawūd*.

<sup>10</sup> Sawda giving her day to Ā'isha is well known and narrated in the following texts: *Sahīh al-Bukhārī*, *Fath al-Bārī*, *Sunan Abu Dawūd*, *Sunan Ibn Māja*, and *Mustadrak* to name a few. In the *Mustadrak*, al-Hākim says that the report is "authentic according to the criteria of Muslim even though he didn't relate it."



his progeny, was asked by a woman: “Is it permissible for a woman cleanse their private parts with other than water?” He replied: ((No, except if you can’t find water)).

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((I was given three things that no prophet was given before me: The earth was made a place of prostration and a source of purification; Allah says: {If you cannot find water, take to high dry earth} (Q. 5:6)...)).

It is narrated on the authority of Muhammad bin al-Hanifiyya: “I went to my father, ‘Ali bin Abi Tālib. In his right hand, he had a pot of water. He poured the water with his right hand and cleansed his private parts...He said to me: ((O my dear son, do this like I did it)).”

It is narrated on the authority of ‘Ali, upon him be peace: ((The ones before you ate a small variety of small amounts. You eat a large variety of large amounts. So, use stones and water)).

It is narrated on the authority of Ā’isha that she said to some women: “Make your spouses used to washing away the traces of defecation and urine, for the Messenger of Allah, peace and blessings be upon him and his progeny, did this. That will be enough for them.”

It is narrated on the authority of [Abu] Dharr (ra)—the Prophet, peace and blessings be upon him and his progeny: ((Three stones purify the believer)).

It is narrated on the authority of Ibn Mas’ūd: The Messenger of Allah, peace and blessings be upon him and his progeny, went to take care of his need and said: ((I need three stones)). I found two stones and searched for the third but could not find it. So took a dried piece of excrement and brought it to him. He took the two stones, threw away the excrement, and said: ((It is deficient)).

Our comments: These reports prove that the removal of excrement with stones (*istijmār*) is recommended and cleansing the private parts with water is obligatory. Regarding the argument of our opponents that cleansing the private parts was one of the ten things that were made a *sunnah* for the Messengers, it was a *sunnah* of the previous Messengers that they encouraged. However, circumcision was also listed among these things, and it is obligatory.

It is narrated: The Messenger of Allah, peace and blessings be upon him and his progeny, obligated a tenth of [zakāt] on a land irrigated by rain water.

It is narrated on the authority of ‘Abdullah: “A Bedouin urinated in the mosque. The Prophet, peace and blessings be upon him and his progeny, ordered that water be poured upon the place where he urinated. He then commanded to excavate his place.”

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((When one goes to relieve oneself, do not wipe with the right hand)). From the previous *hadīth* of Salmān, it was said to him: “Your Prophet teaches you everything...” He replied: “Yes. We were prohibited from cleansing our private parts with the right hand.”

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he cleansed his private parts with stones and commanded others to do so.

It is narrated on the authority of Ā’isha: “The Messenger of Allah, peace and blessings be upon him and his progeny, did not stand while urinating since the revelation of the Qur’ān.”<sup>11</sup> In some reports, she said: “The one who tells you that the Messenger of Allah, peace and blessings be upon him and his progeny, urinated while standing, is not telling the truth.” In some reports: “...is lying.”

It is narrated on the authority of al-Abbās bin Abdul-Mutalib that the Prophet, peace and blessings be upon him and his progeny, said: ((I am prohibited from walking while naked)).

Our comments: Our opponents argue from some reports and narrate on the authority of the Prophet, peace and blessings be upon him and his progeny, ‘Ali, upon him be peace, and ‘Umar, that he urinated while standing. If these reports are authentic, perhaps he did so out of necessity.

#### Chapter on the Attributes of Purity and Its Obligations

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Actions are by their intentions. All matters are by what one intends)).

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((There’s no statement except by action. There’s no statement or action except by intention. There’s no statement, action, or intention except by adhering to the *sunnah*)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((If I was to pour three handfuls [of water] on my head, I would be pure)).

#### Rinsing the Mouth (*al-Madmadā*) and Nostrils (*al-Istishāq*)

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<sup>11</sup> This is related in *Fath al-Bāri*, *Musnad Ahmed*, *As-Sunan al-Kubra*, and *Mustadrak*. In the *Mustadrak*, al-Hākim says that the report is “authentic according to the criteria of the two shaykhs [i.e. al-Bukhari and Muslim] even though they didn’t relate it.”

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he rinsed his mouth and nostrils and then washed his face.

Our comments: Our opponents use this report as a proof that the nostrils and mouth are not a part of the face. Our answer to this can be derived from Allah's statement: {Whoever is an enemy to Allah and His Angels and Messengers, to Gabriel and Michael...} (Q. 2:98).<sup>12</sup>

It is narrated on the authority of 'Ali, upon him be peace: I sat while making ablution. The Messenger of Allah, peace and blessings be upon him and his progeny, came in front of me while I began making ablution. He then said: ((Rinse your mouth and inhale water in your nostrils and blow it out)).

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((When you make ablution, inhale the water deeply in your nostrils; except those who are fasting)). Some reports say: ((...and not those who fast)). In this report it is narrated on the authority of 'Asim bin Laqit—his father: I said: "O Messenger of Allah, inform me about ablution." He replied: ((Before the ablution, rub water between the fingers, inhale the water deep in your nostrils; except those who are fasting)).

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Rinse your mouth and nostrils, and wipe your ears with your head)).

It is narrated on the authority of 'Ali, upon him be peace, who said: ((The first part of ablution is rinsing the mouth and nostrils)). It is also narrated on the authority of Muhammad bin al-Hanifiyya: I came upon my father as he was making ablution...He rinsed his nostrils and mouth. He then said to me after he finished: ((O my dear son, do this like I did it)).

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he made ablution and went to pray. As he started to pray, he said ((*Allahu Akbar*)) but then discontinued it. He said: ((I forgot something from the ablution that should be done)). He rinsed his nostrils and mouth, and then he returned to the prayer.

Our comments: Our opponents hold that rinsing the nostrils and mouth are *sunnah* acts. They base their evidence upon the narration of the Messenger of Allah, peace and blessings be upon him and his progeny, in which he said about the rinsing the nostrils and mouth: ((These two things are the *sunnah* acts of ablution)). They also rely upon the narration on the authority of the Prophet, peace and blessings be upon him and his progeny, in which he said: ((There are ten things that are amongst the *sunnah* acts of the Messengers...the rinsing of the nostrils, the rinsing of the mouth...)). However, as we clarified before, the *sunnah* acts mentioned refer to obligations because circumcision is also mentioned [and it is obligatory]. Besides, the word "*sunnah*" is derived from the phrase, "to follow a path (*sunan at-tariq*)."

#### Running Wet Fingers Through the Beard (*Takhlil al-Lihya*)

It is narrated on the authority of Anas: The Prophet, peace and blessings be upon him and his progeny, said: ((Gabriel came to me and said: "When you make ablution, run your wet fingers through your beard"))<sup>13</sup>.

It is narrated on the authority of 'Ali, upon him be peace, that he saw a man making ablution and he told him: ((Run your wet fingers through your beard)).

It is narrated on the authority of 'Ali, upon him be peace, that he came across a man who was making ablution. He stopped the man after seeing him failing to run his wet fingers through his beard and said: ((How is it that (*mā bāla*) people wash their whole faces before growing a beard, but yet when they grow a beard, they avoid washing it in the ablution))?

#### Washing the Hands

It is narrated on the authority of Jābir bin 'Abdullah: The Messenger of Allah, peace and blessings be upon him and his progeny, caused water to flow until his elbows when he made ablution.

Our comments: This demonstrates the overall obligation, as well as the statement of Allah: {...and wash your faces and hands until the elbows...} (Q. 5:6). Therefore, it was here that the boundary of the limit of where one approaches is established. For example, if one vows to not speak to Zayd until he stands, the action of standing is the boundary of the limit by which everything before it is affected by the action of standing. The boundary was different from the approaching of the limit. It is similar to Allah's statement: {...then complete your fast until the night approaches...} (Q. 2:187).

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he made ablution [washing and wiping the limbs] once and said: ((This is the ablution. Allah does not accept your prayer without it)). Then, he made ablution [washing and wiping the limbs] twice and said: ((The one who makes ablution twice

<sup>12</sup> The argument is that although washing the face is mentioned separate from the nose and mouth in this report, this doesn't imply that they are separate; similar to the Qur'ānic verse in which "angels" are mentioned separately from "Gabriel and Michael".

<sup>13</sup> In *Bidāyat al-Mujtahid*, Ibn Rushd stated that there are no authentic reports that support the combing of the beard with wet fingers. Ibn Abi Shaybah in his *Musannaf*, narrates numerous reports that support it, including the report on the authority of Anas mentioned in this text. This report is also transmitted in *Kanz al-Ummāl*. Other hadith texts narrate reports in which the companions mentioned that they saw the Messenger of Allah do this. These include: *Majmu az-Zawā'id*, *Musnad Ahmed*, and *Mustadrak ala Sahīhayn* to name a few.

will be rewarded by Allah twice)). Then, he made ablution [washing and wiping the limbs] thrice and said: ((This is my ablution and the ablution of the Prophets before me)).

### Wiping the Head

It is established that the whole head should be wiped. It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that when he made ablution, he shook his hand after dipping it in the water and began wiping his head from the front until the back of his head. He then returned his hands to the beginning.

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he wiped from the front of the head until the nape and then returned his hands to the front.<sup>14</sup>

It is narrated on the authority of ‘Ali, upon him be peace, that people were taught the ablution by the Messenger of Allah, peace and blessings be upon him and his progeny. He wiped his head in the front and back.

Our comments: Our opponents argue from what is narrated on the authority of Messenger of Allah, peace and blessings be upon him and his progeny, that he wiped over the forelock (*an-nāṣiyya*) of his head.<sup>15</sup> This does not authenticate its relationship with it for the following principles: first, it is not in the *hadīth* that he avoided wiping the remainder of his head; second, the narrator only happened to see his hand pass over the forelock. Since he didn’t see what happened afterwards, he only recorded what he witnessed; and last, the word for “forehead” also means “head”, in general. It is similar to the phrase: “the head of the mountain (*nāṣiyya al-jabal*)”, as well as Allah’s statement: { ... and they will be seized by their heads (*bi an-nawāṣi*) and feet} (Q. 55:41).

It is narrated on the authority of Abu Umāma al-Bāhili that when the Messenger of Allah, made ablution, he wiped his ears with his head and said: ((The ears are a part of the head)).<sup>16</sup>

It is narrated on the authority of ‘Umar bin Shu’ayb—his father—his grandfather: A man went to the Prophet, peace and blessings be upon him and his progeny, and asked: “How do I purify myself?” The Messenger of Allah, peace and blessings be upon him and his progeny, took water and made ablution with it. He then, took water on his fingers and rubbed his ears with them by wiping the outside of his ears with his thumbs and the inside of his ears with his index fingers.

### Washing the Feet

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, and I were sitting in the mosque. An *Anṣārī* man came in front of us, greeted us, and went to purify himself. He had the traces of purification on him [i.e. some water]. He went to the entrance of the mosque to pray. The Messenger of Allah, peace and blessings be upon him and his progeny, saw that the side of the man’s heel was still dry. He [i.e. the Messenger] then said to me: ((O ‘Ali, did you just see what I saw?)) I said: “Yes.” The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((O companion of the prayer, I noticed that your heel was still dry. If so, utilize water and repeat your prayer. If you don’t utilize water, then leave the prayer.)) He replied: “O Messenger of Allah, how do I perform it? Would the purity be accepted?” He said: ((No. But wash the remainder.)) Then I said: “O Messenger of Allah, if he was to pray like that, would it be accepted?” He replied: ((No. He would have to repeat it)).

It is narrated on the authority of ‘Ali, upon him be peace: One day I was sitting while making the ablution in front of the Messenger of Allah, peace and blessings be upon him and his progeny,...I was washing my feet and the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((O ‘Ali, run your wet fingers between your toes so the Fire won’t permeate them)).<sup>17</sup>

It is narrated on the authority of Jābir bin ‘Abdullah: The Messenger of Allah, peace and blessings be upon him and his progeny, saw a man who didn’t wash his feet. He then said: ((Woe to the heels from the fire!))

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Run your wet fingers between your toes before the Fire permeates them)).

It is narrated on the authority of ‘Abdullah bin ‘Umar that the Messenger of Allah, peace and blessings be upon him and his progeny, saw some people making ablution and they avoided their feet. He then said: ((Woe to the heels from the fire! Complete the ablution)).

It is narrated on the authority of Ibn Abi Rāfi’—his father—his grandfather: I saw the Messenger of Allah, peace and blessings be upon him and his progeny, make ablution, and he washed his feet three times.

It is narrated on the authority of Mastawrid bin Sanān al-Qurayshi: I saw the Messenger of Allah, peace and

<sup>14</sup> This is reported in *Sunan Abu Dawūd*, *Musnad Ahmed*, *As-Sunan al-Kubra*, and *Mu’jam al-Kabīr*.

<sup>15</sup> In the Sha’fi school, the forelock is seen as being adequate in the ablution. Some of the texts even say that the minimum to wipe is three hairs.

<sup>16</sup> This is related in the *Musnad Ahmed*, *Sunan ad-Daraqutni*, *Kanz al-Ummāl*, *Mu’jam al-Kabīr*, and *Musannaf Ibn Abi Shayba*. In *Abi Shayba* relates fifteen different reports with similar wording.

<sup>17</sup> Ibn Abi Shaybah, in his *Musannaf*, narrates 14 reports that support the rubbing between the toes.

blessings be upon him and his progeny, rub his wet pinkie between his toes.

It is narrated on the authority of ‘Ali, may Allah ennoble his face, that he went to Rahaba and he said to his servant: ((I would like to purify myself.)) He gave him water to make ablution and he washed his feet three times. He then said: ((This is the method of purification performed by the Messenger of Allah, peace and blessings be upon him and his progeny)).<sup>18</sup>

It is narrated on the authority of ‘Ali, upon him be peace, that he prayed the noon prayer and stayed with the people in Rahaba. He came with some water, wiped his face, hands, head, and feet. He drank the surplus. Then, he said: ((Some people claim that this is disliked, but I saw the Messenger of Allah, peace and blessings be upon him and his progeny, do the same as I just did. This is the ablution with no additions.))<sup>19</sup>

### The Sequence of the Limbs of Ablutions

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that when he began at *Safā* and went back and forth to *Marwa*. He said: ((Begin with what Allah begins with)).

Ja’far bin Muhammad narrates on the authority of his father, upon him be peace, that he asked Jābir about the major pilgrimage (*al-Hajj*) of the Messenger of Allah, peace and blessings be upon him and his progeny, in a lengthy *hadīth*. Jābir said: Whenever the Messenger of Allah, peace and blessings be upon him and his progeny, came from *Safā* he recited: {*Verily, Safā and Marwa are amongst the signs of Allah...*} (Q. 2:158), said: ((Begin with what Allah begins with)), and began at *Safā*. It is narrated on the authority of Ibn Abbās that a man came to him and said: “O Ibn Abbās, do I begin at *Safā* and then go to *Marwa* or do I begin at *Marwa* and go to *Safā*?”...Ibn Abbās replied: “Take from the Qur’ān and commit the following to memory: {*Verily, Safā and Marwa are amongst the signs of Allah...*}. *Safā* is before *Marwa*.”

**Our comments:** This proves the obligation of sequence. The consequential *fa* (tr. “then”) as well as the conjunctive *waw* (tr. “and”) relates to this. In the first report, he, peace and blessings be upon him and his progeny, made ablution in sequence and said: ((This is the ablution in which Allah accepts no prayer without it)). If it is said: “What is your proof that the right is to be washed before the left?” We reply: Because it should be sufficient that the right is washed before the left from the *hadīth*: ((This is the ablution in which Allah accepts no prayer without it)).

This contradicts the doctrine of our opponents. It is said that the conjunctive *waw* does not necessitate sequence according to the linguists. We reply: The statement of the Prophet, peace and blessings be upon him and his progeny: ((Begin with what Allah begins with)) is absolute.

It is narrated on the authority of Ibn Abbās that he was asked: “How could you command us to make the minor pilgrimage (*al-‘umra*) before the major pilgrimage while Allah says: {*Make the major and minor pilgrimages in the way of Allah*} (Q. 2:196)?” He replied: “When you recite the Qur’ān, is the debt mentioned before the executor or is the executor mentioned before the debt?” The man replied: “The executor is before the debt.” [Ibn Abbās] then asked: “How does a transaction begin?” The man said: “It begins with the debt.” [Ibn Abbās] replied: “This is so. This proves from their question that they are mindful of the sequence.”

It is also narrated on the authority of Ibn Abbās that a man said to him: “The one who obeys Allah and His Messenger has attained righteousness. The one who disobeys the two of them has transgressed.” He [i.e. Ibn Abbās] censured him for that by saying: “Rather say: ‘The one who disobeys Allah and His Messenger has transgressed.’” If the conjunctive *waw* does not necessitate sequence then he wouldn’t have censured him for that.

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When you make ablution, begin with your right)).

Our opponents use as a proof ‘Ali’s, upon him be peace, statement: ((It doesn’t matter which limb you begin with when you complete the ablution)).<sup>20</sup> According to us, the meaning of this is when one enumerates in it, this establishes the sequence. Consequently, he said “When you complete...” and completion refers to the performance of it in sequence. The consensus says that it is a *sunnah*, while ‘Ali’s, upon him be peace, statement doesn’t indicate it being a *sunnah*.<sup>21</sup>

### The Recommendations of Ablution

It is narrated on the authority of Jābir that the Messenger of Allah, peace and blessings be upon him and his progeny, made ablution washing each limb once, twice, or thrice.

It is narrated on the authority of ‘Ali, upon him be peace, that he made ablution washing each limb thrice. He then

<sup>18</sup> This is related in *Sunan an-Nisaa’i* and *As-Sunan al-Kubra*.

<sup>19</sup> This is related in *Fath al-Bāri*, *Musnad Ahmed*, *Kanz al-Ummāl*, and *As-Sunan al-Kubra*.

<sup>20</sup> This is related in the *Sunan ad-Daraqutni*, *As-Sunan al-Kubra*, and *Musannaf Ibn Abi Shayba*.

<sup>21</sup> Also, the aforementioned *hadīths* demonstrate ‘Ali making ablution in sequence and then saying: “This is the ablution of the Messenger of Allah, peace and blessings be upon him and his progeny.”

said: “This is the ablution of the Messenger of Allah, peace and blessings be upon him and his progeny.” The same is narrated on the authority of ‘Uthmān.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((My community will be gathered based upon the marks of prostration on their foreheads and the radiance on their limbs from the traces of ablution)).

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((There is no prayer without purification. There’s no ablution for one who doesn’t mention the Name of Allah in it)).<sup>22</sup> There are other *hadīths* like this one. Some other reports say: ((...no prayer without ablution...)).

It is narrated on the authority of Ibn Mas’ūd: I heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((When one of you purifies yourself, mention the Name of Allah, for all of the body would be purified by means of it. If you do not mention the Name of Allah in it, there will be no purification except by what the water touches)).

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The one who makes ablution and wipes the nape of his neck with water, will be safe from thirst (*al-ghillī*) on the Day of Judgment)).

In a *hadīth* on the authority of Ibn Hanifiyya, he said that his father, ‘Ali, upon him be peace, wiped his head and neck.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((If it wouldn’t had been a burden on my community, I would have made using the tooth-stick (*siwāk*) obligatory with purification)).

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The one who can tolerate using the tooth-stick in purification should not abandon it)).

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Those mouths of yours that recite Qur’ān should be purified with the tooth-sticks)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Under every hair is ritual impurity, so wash every hair and cleanse the skin)).

#### What Obligates Ablution

It is narrated on the authority of ‘Ali, upon him be peace: I used to get prostatic discharges (*madhi*) frequently and felt shy to ask Messenger of Allah, peace and blessings be upon him and his progeny, about it. So I requested Al-Miqdād bin Al-Aswad to ask him about it. Al-Miqdād asked him and he replied: ((It could be three matters. The first of them is penile discharge (*al-wadi*), which is something that precedes urine. It looks like semen. One should purify oneself [by ablution] if this occurs; however, one does not take the purification bath because of it. The second of them is prostatic discharge (*al-madhi*), which is something that one sees or notices from the penis. One should purify oneself [by ablution] if this occurs; however, one does not take the purification bath because of it. The third of them is semen (*al-mani*), a flowing liquid which occurs as a result of sexual passion. The purification bath is obligatory because of this)).

It is narrated on the authority of Muhammad bin al-Hanifiyya—his father, ‘Ali, upon him be peace: I used to get prostatic discharges (*madhi*) frequently and I requested Al-Miqdād bin Al-Aswad to ask the Prophet, peace and blessings be upon him and his progeny, about it. I was shy to ask him about it because of my relation with his daughter. He [i.e. the Prophet] said: ((Every stallion (*fahl*) secretes fluid. If it is prostatic discharge, one only makes ablution. If it is semen, one takes the purification bath)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The woman who has a constant flow of blood which is not menstrual, should wash herself and make ablution before each prayer)).

It is narrated on the authority of ‘Ali, upon him be peace: I said: “O Messenger of Allah, has Allah prescribed the ablution for us for occurrences of impurity (*al-hadath*) only?” He replied: ((No. It pertains to seven things: occurrences of ritual impurity, urination, flowing blood, inducing vomit, vomit (*dasa*) filling the mouth, deep sleep, and laughing during the prayer)).

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Vomit (*al-qalas*) invalidates the ablution)).

It is narrated on the authority of Ā’isha: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((If one of you vomits or induces it in his prayer, you should wash your mouth and make ablution)).

Al-Hādi ila al-Haqq Yahya bin al-Hussein, upon him be peace, narrated up until the authority of ‘Ali, upon him be peace: ((The one who induces vomit while praying should discontinue, make ablution, and resume the prayer)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he ordered that a woman who had a constant flow of blood which is not menstrual, make ablution before each prayer. He said: ((It is only

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<sup>22</sup> This is related in *Sunan at-Tirmidhi*, *Sunan Abu Dawūd*, *Sunan Ibn Māja*, *Musnad Ahmed*, *Sunan ad-Daraqutni*, *Al-Mustadrak*, et al. In *Al-Mustadrak*, al-Hākim says that this *hadīth* has an authentic chain.



blood from a vein)).

Our opponents bring up the narration of the Prophet, peace and blessings be upon him and his progeny: ((Ablution is due for that which comes from the two ends (*as-sabilin*))) as a proof. This invalidates their statement that touching a woman or the private parts breaks the ablution, as well as deep sleep and laughing during the prayer.

It is narrated on the authority of ‘Ali, upon him be peace: I went out with the Messenger of Allah, peace and blessings be upon him and his progeny, to purify for the prayer. He touched his nose with his thumb and noticed blood. He brought his thumb up to his nose again and did not see anything. He saw that the blood dried on his thumb. He wiped his thumb on the ground but did not renew his ablution. He proceeded to the prayer.

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Since the eye [of drowsiness] is the support (*wakā*) of the anus and the eye of the sleeper applies to the support, the one who sleeps should make ablution)).

It is narrated on the authority of Safwān bin ‘Assāl: The Messenger of Allah, peace and blessings be upon him and his progeny, commanded us that when we travel we should not take our socks off unless we were in the state of ritual impurity; not for defecation, urination or sleep.<sup>23</sup>

Our opponents bring up the narration on the authority of Ibn Abbās that the Prophet, peace and blessings be upon him and his progeny, went to sleep, woke up, and then prayed. He was told that, and he replied: ((Verily ablution is for the one who falls into a deep sleep)). According to us, this means “the sleeper who falls into a deep sleep”. Regarding the report: “When he was in a deep sleep, his joints were relaxed”, this report proves that the one who sleeps in a still motion while his joints are relaxed, invalidates his ablution. Ash-Shāfi’ argues this from the *hadīth* of Anas. [He narrates] that they were sleep behind the Messenger of Allah, peace and blessings be upon him and his progeny, while sitting. They woke up for the prayer and didn’t make ablution. However, this does not imply that they were in a sleep that removes the intellect. This proves the validity of what Ibn Abbās narrates: “Ablution is obligatory for all types of sleep except the one who nods once (*khafaqa*) or twice.”

It is narrated that an old man (*shaykh*) from the *Anṣār* was present in one of their gatherings and said: “Renew your ablution if you said something evil from the impure occurrences (*hadath*).”

It is narrated that it was said to Ubayda al-Salmān: “What breaks the ablution?” He replied: “Impure occurrences and harming a Muslim.”

It is narrated on the authority of Anas: The Messenger of Allah, peace and blessings be upon him and his progeny, commanded us that ablution should be made because of an impure occurrence and harming a Muslim.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((I command the one who laughs loudly in the prayer to renew his ablution and prayer)).<sup>24</sup>

Our opponents argue using the narration on the authority of the Prophet, peace and blessings be upon him and his progeny: ((There’s no ablution except for the one who makes a sound [i.e. passing wind], hears it, or smells it)). We say: This report mentions these things to emphasize whether there’s doubt concerning passing wind or not. This is what’s proved using this report. It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Satan may come to one of you and puff wind into one’s bottom [i.e. to make one lose concentration in the prayer], do not abandon it unless one hears a sound or smells an odour)).

It is narrated on the authority of Qays bin Talq—his father, that he asked the Messenger of Allah, peace and blessings be upon him and his progeny: “If one touched the penis, should one make ablution?” He replied: ((No)). In a similar report: ((...Is it not a part of you?))<sup>25</sup> and another report: ((...Is it not a part of your body?))

It is narrated on the authority of ‘Ali, upon him be peace: ((What is the difference between touching the ear, nose, or penis?))

It is narrated on the authority of five companions of the Prophet, peace and blessings be upon him and his progeny, which include: ‘Ali, Ibn Mas’ūd, Hudhayfā, Imrān bin Huṣayn, and another man, that touching the penis does not invalidate the ablution.<sup>26</sup>

Our opponents argue using what is narrated on the authority of az-Zuhri—Urwa that he asked Marwān about the

<sup>23</sup> Narrated in *Musnad Ahmed*, *Sunan an-Nisā’i*, and at-Tirmidhi declared it authentic in his *Sunan*..

<sup>24</sup> This is related in *Sunan ad-Daraqutni* with various chains; some of which substitutes “laughs loudly” (*qahqaha*) with the word “laughs” (*dahika*).

<sup>25</sup> This is related in *Sunan Ibn Māja*, *Musannaf Ibn Abi Shayba*, *Musannaf Abdur-Rāzaq*, and *Sunan at-Tirmidhi*. In *Al-Mustadrak*, al-Hākim narrates a conversation between Yahya Ma’īn, ‘Ali al-Mada’ini, Ahmed bin Hanbal, and Rajā’ bin Marji’ about this issue. ‘Ali al-Mada’ini used this *hadīth* to support his argument. This argument is also recorded in *Sunan ad-Daraqutni* and *As-Sunan al-Kubra*.

<sup>26</sup> This is related in *Musannaf Abdur-Rāzaq*, *Kanz al-Ummāl*, *Majmu’ az-Zawā’id*, and *Mu’jam al-Kabīr*. The *Majmu’ az-Zawā’id* also records that this was the opinion of Ibn Abbās. Maybe he is the “another man” mentioned. These companions are recorded as making the same or similar statement as ‘Ali: “What is the difference...?”

renewing of ablution from touching the penis. Marwān said: “Busra bint Safwān reported to me that she heard the Messenger of Allah, peace and blessings be upon him and his progeny, command the one who touched his private parts to renew his ablution.”<sup>27</sup> Urwa did not relate her *hadīth* back to the Prophet (*lam yarfa’u*). Furthermore, Marwān sent his guards to her and they would attribute reports to her. Similar is reported from them.<sup>28</sup>

This [i.e. the report] is weak (*ḍa’if*) from various perspectives: Urwa did not relate the *hadīth* back to the Prophet; the narrator of the *hadīth*, az-Zuhri, was one of those who guarded the wood beam (*khashaba*) used for the crucifixion of Zayd bin ‘Alī, upon him be peace, and therefore, his *hadīths* are rejected; and the consensus of the Companions hold that what was narrated on the authority of Ibn ‘Umar [i.e. he held that touching the penis invalidated the ablution] was due to the fact that he was the strictest in preserving ritual purity. He would wash the insides of his eyes and make ablution for each prayer.<sup>29</sup>

It is narrated on the authority of Ā’isha: The Messenger of Allah, peace and blessings be upon him and his progeny, would kiss some of his wives and he would not renew his ablution.

It is narrated on the authority of Ā’isha: The Messenger of Allah, peace and blessings be upon him and his progeny, would kiss me and he would not renew his ablution.

It is narrated on the authority of Umm Salama that the Messenger of Allah, peace and blessings be upon him and his progeny, would kiss her while fasting, and he would not break his fast nor renew his ablution.

It is narrated on the authority of Ā’isha that she was with the Messenger of Allah, peace and blessings be upon him and his progeny, one night: I would place my hand on the soles of his feet while he prostrated and he said: such-n-such.

It is narrated on the authority of Ā’isha: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((“Touching” refers to intercourse)).

It is narrated on the authority of ‘Alī, upon him be peace, concerning: {...if you touch women...} (Q. 4:43 & 5:6): ((It refers to intercourse)). It is also narrated on the authority of Ibn Abbās: “This means intercourse.”<sup>30</sup>

Our opponents argue using the narration on the authority of Ibn ‘Umar in which he said: “Touching is less than intercourse.” It could be that he adopted a strict view out of reservation. They also argue using what is narrated regarding a man who went to the Prophet, peace and blessings be upon him and his progeny, and said: “I felt the effect (*nal*) from a woman similar to the effect men feel from women from other than intercourse.” He replied: ((Complete ablution)). There is no proof in this because it was not in the occurrence where he was said to be in the state of ablution. Also, he was not able to be safe from prostatic discharge.

It is narrated on the authority of Abul-‘Āliya that the Messenger of Allah, peace and blessings be upon him and his progeny, was praying in front of his companions. Suddenly, a blind man came and he tripped and fell. [Some of] the people laughed. The Messenger of Allah, peace and blessings be upon him and his progeny, commanded the people who laughed to renew their ablution and prayers.<sup>31</sup>

**Our comments:** When someone commits an act of disobedience, ablution is invalidated. Similarly, laughter does not invalidate the ablution for other than the prayer except if an act of disobedience to Allah is committed. Compared to other events, this is at variance with the laws of purity for prayer and other than that.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he would make ablution before each prayer. However, when the conquest of Mecca (*yawm al-Fath*) occurred, he would pray all of the prayers with the same ablution [i.e. without renewing the ablution].

It is narrated on the authority of Abu Ghutayf al-Hadhali: I prayed the noon prayer (*adh-Dhuhr*) with Ibn ‘Umar in a study group (*fī majlis*) and in his home. I left with him until the call for the late noon (*al-‘Asr*) prayer was made. He made ablution, he and I went out, and we prayed the late noon prayer. Later we returned to his study group. Then the call for sunset prayer (*al-Maghrib*) was made. He made ablution and so forth. I said to him: “O Abu Abdur-Rahmān, what is this thing?” He replied: “I heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((Whoever makes ablution to purify oneself, Allah will write for him ten good deeds)). So, you may do that as many times as you wish,

<sup>27</sup> In the *Kanz al-Ummāl*, al-Hindī says that the *hadīth* of Busra is preferred to that of Qays because: “The *hadīth* is authentic and there is no doubt in any of the narrators... This *hadīth* is authentic according to the conditions of Muslim and al-Bukhari... Regarding the *hadīth* of Qays bin Talq, one can not argue using his *hadīth* .”

<sup>28</sup> This argument is also made by ‘Alī al-Mada’ini in the aforementioned debate with Yahya Ma’īn. See *Al-Mustadrak*, *Sunan ad-Daraqutni*, and *As-Sunan al-Kubra*.

<sup>29</sup> ‘Alī al-Mada’ini also stated: “If Ibn Mas’ūd and Ibn ‘Umar came together and differed with each other, Ibn Mas’ūd is preferred to be followed.” Ahmed bin Hanbal said: “Yes.”

<sup>30</sup> Narrated in *Tafsīr at-Tabarī*, *Tafsīr Ibn Kathīr*, *Musannaf Ibn Abi Shayba*, and *Fath al-Bāri*. In *Fath al-Bāri*, Ibn Hajar said: “Ibn Abi Hātim relates this to Sa’īd bin Jubayr with an authentic chain.”

<sup>31</sup> This is narrated in *Sunan ad-Daraqutni* with numerous, authentic chains.



O nephew.”

It is narrated on the authority of Jābir bin ‘Abdullah: The Messenger of Allah, peace and blessings be upon him and his progeny, and some Companions went to a woman’s house from the *Anṣār*. She gave them the shoulder of mutton, and we ate it with him. The time for the noon prayer approached. He made ablution and prayed. Afterwards, he came back and ate more of the food. Then the time for the late noon prayer approached. He prayed without making ablution.

It is narrated on the authority of ‘Ali, upon him be peace: During the government of ‘Umar, Sa’d bin Abi Waqqās came and said: “O *Amīr al-Muminīn*, I found something strange from ‘Ammār.” [‘Umar] said: “What was it?” He replied: “When I left, some people went out with me. I ordered one of them to make the call for prayer. The call for the noon prayer was made and I went to purify myself. As I was doing so, I wiped over my leather socks (*khuff*) and proceeded to pray. ‘Ammār confronted me. He did not cease censuring me and didn’t leave me. He would even call out to me from behind me saying: “O Sa’d, is ablution contrary to prayer?” ‘Umar said: “O ‘Ammār, have you derived this from something?” [‘Ammār] replied: “Yes. The wiping [of the leather socks] was before the revelation of *al-Mā’ida* [i.e. the chapter of the Qur’ān that mentions the performance of ablution].” ‘Umar then said: “O Abul-Hasan, what do you say?” ‘Ali replied: “I say that the Messenger of Allah, peace and blessings be upon him and his progeny, used to wipe [his leather socks] in the house of Ā’isha, then *al-Mā’ida* was revealed in her house.” ‘Umar then sent for Ā’isha and she said: “The wiping was before the revelation of *al-Mā’ida*. I swear by Allah that the cutting of my feet would be preferred to me rather than wiping over them [i.e. the leather socks].” ‘Umar replied to her: “I do not take the statement of a woman!” She said: “O Allah, bear witness that a woman witnessed to the wiping of the Messenger, peace and blessings be upon him, as being established. Eighteen men saw the Messenger of Allah, peace and blessings be upon him, wipe [the leather socks]. He had on a Syrian cloak (*jubba*) with the hands inside of it. He took his hands from under it and wiped over his leather socks.” ‘Umar then said: “What’s your opinion, Abul-Hasan?” [‘Ali] replied: “Ask them whether it was before or after the revelation of *al-Mā’ida*.” They said: “We don’t know.” ‘Ali, upon him be peace, replied: “O Allah, bear witness that a Muslim woman knew that the wiping took place before the revelation of *al-Mā’ida*. This was established by twenty-two people, yet the people differed. Those that were established said: We will not avoid what we saw. Everyone else said: We will avoid what we saw.”

It is narrated on the authority of Ibn Abbās: “The Messenger of Allah, peace and blessings be upon him and his progeny, wiped his leather socks. However, ask those that claim that: Was this before or after the revelation of *al-Mā’ida*? He did not wipe after the revelation of *al-Mā’ida*.<sup>32</sup> Verily, wiping over the skin of a donkey is more beloved to me than wiping over the leather socks.”<sup>33</sup>

It is narrated on the authorities of ‘Ali, upon him be peace, and Ibn Abbās that the Book [i.e. the Qur’ān] abrogated [wiping over] the leather socks. It is narrated on the authority of Abu Hurayra: “What is better, wiping over the skin of my leather sock or wiping over the skin of a donkey?”

Our opponents use as a proof the narration on the authority of Jarīr bin ‘Abdullah: “I’m certain that it was after the revelation of *al-Mā’ida* that I saw the Messenger of Allah, peace and blessings be upon him and his progeny, wipe over his leather socks.”

However, this is weak and unacceptable for three reasons: First, *Amīr al-Muminīn*, upon him be peace, objects to it, as narrated from his response in the previously mentioned *hadīth*. Second, he [i.e. Jarīr] opposes the majority of the scholars, most of the companions (like *Amīr al-Muminīn*, upon him be peace, Ibn Abbās, ‘Ammār, Ā’isha, and Abu Hurayra) and by extension, the Book of Allah and the Sunnah of His Messenger, peace and blessings be upon him and his progeny. It is narrated on the authority of Ā’isha that she said: “Verily, severing them [i.e. the leather socks] with a sword is more beloved to me than wiping over them.”<sup>34</sup> The like is also narrated on her authority. Third, he did not see that the Messenger of Allah, peace and blessings be upon him and his progeny, make ablution because of impure occurrence, rather this only applies to [making ablution] while he was still in the state of ritual purity [i.e. he made a supererogatory ablution just for the extra reward].

It is narrated on the authority of ‘Ali, upon him be peace: ((When we were on a journey for three days and nights, we used to be commanded to wipe [i.e. over the leather socks]. When we were residents for a day and night [this was the case also])). He, upon him be peace, also narrated: ((If the religion was based upon opinion, I would have wiped over the bottoms of the leather socks rather than the tops. However, I saw the Messenger of Allah, peace and blessings be upon him and his progeny, wipe over the tops)).

<sup>32</sup> In *Kanz al-Ummāl*, it is narrated that Ibn Abbās said to Sa’d bin Abi Waqqās: We know that the Messenger of Allah, peace and blessings be upon him, wiped [over the leather socks] before the [revelation] of *al-Mā’ida*, yet did he wipe after its revelation?” Then Sa’d bin Abi Waqqās stopped [i.e. wiping over his leather socks].

<sup>33</sup> In his *Tafsīr*, Fakhrudīn ar-Rāzi narrates this statement from Ibn Abbās as well as Ā’isha’s statement. He also said: “In one out of two narrations, Imam Mālik objects to the permissibility of wiping over the leather socks.”

<sup>34</sup> This statement is also recorded in *Tafsīr ar-Rāzi*.

Our comments: This proves that the [practice of wiping over the leather socks] is abrogated because *Amīr al-Muminīn*, upon him be peace, relates that this was how things were at first.

It is narrated on the authority of Ā'isha: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When anyone sits between the four parts [of a woman] and the two circumcised parts meet, a purification bath becomes obligatory)).

It is narrated on the authority of Ā'isha: The Prophet, peace and blessings be upon him and his progeny, said: ((When one passes (*jāwiz*) circumcision, the purification bath becomes obligatory)).

It is narrated on the authority of Ubayy bin Ka'b al-Anṣārī: Verily the Messenger of Allah, peace and blessings be upon him and his progeny, made sprinkling water (*al-mā min al-mā*) a dispensation (*rukhsat*) in the beginning of Islam, but later prohibited it and commanded them to make the purification bath.

Our comments: This proves from the narrated report on the authority of the Prophet, peace and blessings be upon him and his progeny, that sprinkling (*al-mā min al-mā*) was abrogated.

It is narrated on the authority of 'Alī, upon him be peace, that he made the purification bath obligatory for the meeting of the two circumcised parts.

It is narrated on the authority of 'Umar that he threatened the one who avoided the purification bath. He said: "I told a person to do it and he didn't take the purification bath, so I threatened him with punishment."

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((When a man has intercourse but does not bathe himself and urinates, and unless he has frequent discharges, then it is an illness)).

It is narrated on the authority of 'Alī, upon him be peace, that a man approached him and said: "I was powerless to control myself and I might have produced a child." 'Alī, upon him be peace, asked: ((Did you withdraw before you ejaculated?)) He replied: "Yes" He, upon him be peace, then said: ((Then the child is your child)).

It is narrated on the authority of Ā'isha: When the Prophet, peace and blessings be upon him and his progeny, took the purification bath, he rinsed his mouth and nose.

It is narrated on the authority of Maymuna: I screened the Prophet, peace and blessings be upon him and his progeny, while he was taking a purification bath for ritual impurity. He washed his hands by pouring water from his right hand over his left. Then, he washed his private parts. He, then, rubbed his hand over a wall or the earth, and performed ablution similar to that for the prayer but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet.

It is narrated on the authority of 'Alī, upon him be peace,—the Prophet, peace and blessings be upon him and his progeny: ((The one who leaves even a piece of hair from his body with ritual impurity and not bathe, such and such will be in the fire)). 'Alī, upon him be peace, said: "This was not meant to oppose having hair, because hair is permissible."

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Under each hair is ritual impurity, so wash the hair and cleanse the person)).

It is narrated on the authority of *Amīr al-Muminīn*, 'Alī, upon him be peace: ((Whoever bathes himself from ritual impurity to attend the prayer should make ablution)). It is narrated that 'Alī, upon him be peace, made ablution after the purification bath.

Our opponents use as a proof the narration on the authority of Ā'isha: "The Messenger of Allah, peace and blessings be upon him and his progeny, did not make ablution after the purification bath."<sup>35</sup> According to us, this is not from the correct performance of the purification bath. It is an obligation after the purification bath for the one who wants to pray. It is not in the report that he prayed after the purification bath, without making ablution afterwards.

It is narrated on the authority of Ā'isha that the Prophet said to her after menstruating: ((Braid your hair and take the purification bath)). Yahya bin al-Hussein, upon him be peace, mentioned that he narrated that the Prophet, peace and blessings be upon him and his progeny, did not command Umm Salama to unloose the hair on her head when she took the purification bath, and she had very thick braids.

It is narrated on the authority of Tawūs: I said to Ibn Abbās: "They mentioned that the Prophet, peace and blessings be upon him and his progeny, said: ((Bathe on Friday. Wash your heads even if you are not in the state of impurity. Apply scents))." Ibn Abbās said: "Regarding the bath, yes. Regarding the scents, I don't know about that."

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Amongst the rights on the Muslim is that he bathes on Friday and applies scents, for he will be amongst people. If one does not have scents, then water is scent)).

Those that say that it [i.e. the bath] is obligatory use what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The bath on Friday is obligatory on all pubescent males)).

Our comments: There are other reports that prove that it is a *sunnah* and not obligatory. Amongst them is the report on the authority of Anas bin Mālik—the Prophet, peace and blessings be upon him and his progeny, in which he said: ((The one

<sup>35</sup> Realted in *Sunan at-Tirmidhi*, *Sunan Ibn Māja*, *Al-Mustadrak*, *Musnad Ahmed*, *As-Sunan al-Kubra*, and *Kanz al-Ummāl*.

who makes ablution on Friday will have blessings in it and it may lead to obligation. The bath would be even better)). And also amongst them the report of Ibn Abbās, in which he said: “Bathe on Friday, for it is excellent and beautiful. The one who does not bathe is not sinful because it is not obligatory. I will relate to you how it was when people used to exert great effort and used to clothe themselves with wool. They were known by their outward appearance. There was lack of space in the mosque and the roof was close to them. The Messenger of Allah, may the blessings of Allah be upon him, would go out to them in the heat of the day, and the people would be sweating. The people used to hurt some of them with insults, and this used to hurt the Prophet, peace and blessings be upon him and his progeny. So he said: ((O people, when you are like this, bathe yourselves and some of you should apply some scented oils)). Similarly is narrated on the authority of Ā’isha.

It is narrated on the authority of Zādān: I asked ‘Ali, upon him be peace, about the bath. He replied: ((You bathe when you wish)). I then said: “I am asking about the bath that is the purification bath.” He said: (([You take the purification bath] on Friday, the day of Arafat, the day of breaking the Ramadan fast (*yawm al-fiṭr*), and the day of sacrifice)).

It is narrated on the authority of Jābir in a long *ḥadīth* that he was travelling to make the major pilgrimage while the Messenger of Allah, peace and blessings be upon him and his progeny, was there and he said: “We arrived to Dhal-Halīfa, then Asma’u bint Umayy gave birth to Muhammad bin Abi Bakr. She sent a letter to the Messenger of Allah, peace and blessings be upon him and his progeny, and it said: ‘How should I proceed?’ He said: ((Bathe and reapply clothes and the *ihrām*)).”

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said to Ā’isha while the end of her menstruation approached and she delayed the minor pilgrimage: ((Unloose and comb your hair. Bathe and proceed to the pilgrimage)). In another report it says that she was commanded to complete the *ihrām*, and it was the place where the *ihrām* was applied for the minor pilgrimage.

It is narrated on the authority of ‘Ali, upon him be peace: I injured one of my forearms while I was with the Messenger of Allah, peace and blessings be upon him and his progeny, and I bandaged it. I then asked: “O Messenger of Allah, how do I perform the ablution?” He replied: ((Wipe over the bandage)). I then asked: “How about one that is in the state of ritual impurity?” He replied: ((Do likewise)). This is an evidence that al-Hādi ila al-Haqq uses concerning the one in the state of ritual impurity. This is his evidence by way of analogical rulings against the wiping over the leather socks.

It is narrated on the authority of ‘Ali, upon him be peace, that a man came to him and said: “My nephew is a soldier and he was injured. While in the state of ritual impurity, how can he perform ablution?” He replied: ((Wet it)).

#### Chapter on Purification by Clean Earth (*at-Tayammum*)

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The earth was made a place of prostration for me as well as a means of purification, for Allah says: {If you cannot find water, then purify yourself by striking high, dry earth} (Q. 5:6))).

It is narrated on the authority of Hudhayfa: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Dust was made a means of purification for us when one cannot find water)); by that he means “the earth”.

It is narrated on the authority of Abu Dharr that the Prophet, peace and blessings be upon him and his progeny, said: ((The high and pure [earth], purifies the one who cannot find water. If one is in extreme difficulty and then finds water, one wipes with it)).

It is narrated that the Messenger of Allah, peace and blessings be upon him and his progeny, sought out water on the Night of the Jinn from ‘Abdullah.

It is narrated on the authority of ‘Ali, upon him be peace, that one who is in the state of ritual impurity and didn’t find water between the impending prayer time and the next but then finds water, one makes purification by earth and prays.

It is narrated on the authority of Ibn Abbās: “From the sunnah is for a man to pray only one prayer with purification by earth. He then purifies himself with earth and prays the next prayer.”

It is narrated on the authority of ‘Ali, upon him be peace: ((Make purification by earth for each prayer)).

It is narrated on the authority of Aslam at-Taymimi: I was with the Messenger of Allah, peace and blessings be upon him and his progeny, on a journey. He said to me: ((O Aslam, set out on a journey with us)). I replied: “O Messenger of Allah, this would be difficult on me because I am in the state of ritual impurity.” At that point, Gabriel, blessings of Allah be upon him, came down with the verse of purification by clean earth. Then he [i.e. the Prophet] said to me: ((O Aslam, purification by earth is when you strike the high, pure earth twice. Strike it the first time for your face and the second time for your forearms; the outer and inner parts)). Then we later came across water and he [i.e. the Prophet] said: ((O Aslam, bathe yourself with it)).

It is narrated on the authority of Nāfi’: I set out to go to the major pilgrimage with Ibn Abbās and Ibn ‘Umar. Then the major pilgrimage was completed. One day someone came and requested a *ḥadīth* from him and he said: “A man walked towards the Messenger of Allah, peace and blessings be upon him and his progeny, on a dirt road and he [i.e. the Prophet] went to the side of the road to defecate and urinate. He [i.e. the man] then gave the greetings and he [i.e. the Prophet] did not return the greetings. When he returned to the road, the man noticed that he struck the road and performed the earth

purification by wiping his face, striking the earth again, and wiping his forearms with it. Then he returned the greetings and said: ((Regarding me not returning the greetings, it was only because I was not in the state of purification)).

It is narrated on the authority of al-Hādi ila al-Haqq that he relates a *hadīth* back to ‘Ali, upon him be peace, that he said: ((The limbs of the purification by clean earth include: the face and the arms up to the elbows)).

It is narrated on the authority of Jābir bin ‘Abdullah—the Prophet, peace and blessings be upon him and his progeny: ((For the purification by clean earth, there is a strike for the face and a strike for the forearms up to the elbows)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he struck the earth with his hands and then shook the excess dust off of them (*naḡad’ahumā*).

It is narrated on the authority of Jābir: We were with the Prophet, peace and blessings be upon him and his progeny, on a journey. A man from amongst us got injured by a rock that fractured his skull. He had a wet dream (*ihtilam*) and then said to the companions: “Can I be granted a dispensation by making the purification by clean earth?” The said: “No. Take the purification bath, even if you die because we heard from the Prophet, peace and blessings be upon him and his progeny: ((The one who is killed, Allah has killed them. The one who doesn’t ask, will not know?! Whatever the illness, the inquiry is the cure. It is sufficient that one purifies oneself by clean earth while wrapping a cloth bandage around his injury. One wipes over it and washes the rest of the body)).

## The Book of Prayer

### The Chapter of the Call to Prayer (*al-adhān*) and the Pre-Prayer Call (*al-iqāma*)

It is narrated on the authority of ‘Abdullah bin Yazīd al-*Anṣārī* that he narrated about the call to prayer: “The Prophet, peace and blessings be upon him and his progeny, commanded Bilāl to make the call to prayer and ‘Abdullah to make the pre-prayer call.”

It is narrated on the authority of Anas: Bilāl was commanded to make the call to prayer twice and the pre-prayer call once.

It is narrated on the authority of Mālik bin Huwayrith: The Prophet, peace and blessings be upon him and his progeny, came to me while my nephew was with me. He then said: ((When the two of you travel, make the call to prayer and the pre-prayer call. The oldest of you should lead the prayer))<sup>36</sup>.

It is narrated on the authority of Bilāl that he made the call to prayer one night, then the Prophet, peace and blessings be upon him and his progeny, commanded him to call out: “The slave is sleeping.” Someone repeated the call: “The slave is sleeping.” The person then said: “May Bilāl be bereaved of his mother, and may blood drip from his forehead!” In another report: He was commanded to repeat the call to prayer.

It is narrated on the authority of Bilāl that the Prophet, peace and blessings be upon him and his progeny, said to him: ((Do not make the call to prayer until you see the dawn like this)). He then extended his hand towards the horizon.

It is narrated on the authority of Bilāl that he heard the caller (*mu`adhīn*) make the call to prayer at night. He then said: “This is different from the *sunnah* of the companions of Muhammad, peace and blessings be upon him and his progeny. If one was sleep, this would be better for him. When the dawn ascends, one makes the call to prayer.”

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said: ((If Bilāl makes the call to prayer at night wake up and incite the sleepy ones to wake up. Then eat and drink until Ibn Umm Maktūm makes the call to prayer)).

It is narrated on the authority of Ziyād bin al-Harith as-Sudā’i: I came to the Prophet, peace and blessings be upon him and his progeny. He commanded me to make the call to prayer for the Morning Prayer and I did. When we went to establish the prayer, Bilāl made the pre-prayer call. Then the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Verily one should echo the call to prayer. The one who makes the call to prayer should also make the pre-prayer call)).

It is narrated on the authority of Abdul-Azīz bin Rafī’: “I saw Abu Mahdhūra come and make the call to prayer and the pre-prayer call.”<sup>37</sup>

It is narrated that Ibn Umm Maktūm made the call to prayer and Bilāl made the pre-prayer call. Perhaps Bilāl made the call to prayer and Ibn Umm Maktūm made the pre-prayer call.

It is also narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he commanded Bilāl to make the call to prayer and then ordered ‘Abdullah bin Zayd al-*Anṣārī* to make the pre-prayer call. Our comments: This last report proves that the one who does not make the pre-prayer call for the people shouldn’t make the call to prayer unless they are compelled to.

It is narrated on the authority of Abu Mahdhūra: The Messenger of Allah, peace and blessings be upon him and his progeny, taught me the call to prayer as it is now: ((Allah is the Greatest. Allah is the Greatest. I testify that there is no god but Allah. I testify that there is no god but Allah. I testify that Muhammad is the Messenger of Allah. I testify that Muhammad is the Messenger of Allah. Come to the prayer. Come to the prayer. Come to prosperity. Come to prosperity. Come to the best of deeds (*Hayya ‘ala khayrul amal*). Come to the best of deeds. Allah is the Greatest. Allah is the Greatest. There is no god but Allah.))

It is narrated on the authority of Bilāl that he repeated the wording for the call to prayer twice and the wording of the pre-prayer call twice.<sup>38</sup>

It is narrated on the authority of ‘Ali, upon him be peace: ((The call to prayer is repeated twice and the wording of the pre-prayer call is repeated twice)).

It is narrated on the authority of Bilāl that he made the call to prayer from a dream of the Messenger of Allah, peace and blessings be upon him and his progeny, and its wording was repeated twice; as well as the pre-prayer call being repeated twice.

The one who says that the wording of the call to prayer was repeated audibly after being said softly (*at-tarjī’*) uses as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, in which he

<sup>36</sup> Related in *Sahīh al-Bukhārī*, *Sunan al-Kubra* of al-Bayhaqī, and *Sunan Abu Dawūd*.

<sup>37</sup> Also related in *Sunan al-Kubra* of al-Bayhaqī

<sup>38</sup> Narrated in *Musannaf* of Ibn Abi Shayba.

said to Abu Mahdhūra: ((...Repeat it and raise your voice...)).

Our comments: This applies to him only and does not have a general application in every situation. He meant by that repetition as a means of instruction.

It is narrated on the authority of Sa'd al-Qarzi that the call to prayer and pre-prayer call that Bilāl was ordered to do by the Messenger of Allah, peace and blessings be upon him and his progeny, included the wording: ((Allah is the Greatest. Allah is the Greatest. I testify that there is no god but Allah. I testify that there is no god but Allah...)). This narration is on the authority of Allah's Messenger's consistent caller to prayer.

It is narrated on the authority of 'Ali, upon him be peace: I heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((The greatest of all deeds is the prayer))<sup>39</sup>. He then ordered Bilāl to make the call to prayer with "Come to the best of deeds."<sup>40</sup> It is narrated on the authority of 'Ali bin al-Hussein, upon him be peace, that he used to make the call to prayer. After saying "Come to prosperity", he would say: "Come to the best of deeds." He then said: "This was the original call to prayer."<sup>41</sup>

It is narrated on the authority of Ibn 'Umar that he made his call to prayer with "Come to the best of deeds." Likewise is narrated on the authority of Nāfi'—Ibn 'Umar.

It is narrated on the authority of Ibn 'Umar: The caller came and made the call to prayer for the dawn prayer and said: "Prayer is better than sleep" (*As-salātu khayrun min an-nawm*). 'Umar was amazed by it and commanded him to add that to the call to prayer.

It is narrated on the authority of 'Umar bin Hafsa that his grandfather, Sa'd al-Qarzi was the first to say: "Prayer is better than sleep". It was during the caliphate of 'Umar and not in the caliphate of Abu Bakr. 'Umar said: "This is an innovation."

It is narrated on the authority of Aswad bin Yazīd that he heard the caller say in the call to prayer for the dawn prayer, "Prayer is better than sleep." He then said: "Do not add to the call to prayer! That is not part of it!"<sup>42</sup>

Our opponents use as a proof the narration of the authority of Abu Mahdhūra: "When I was a boy reciting the call to prayer, the Messenger of Allah, peace and blessings be upon him and his progeny, said to me: ((Say: "Prayer is better than sleep. Prayer is better than sleep."))<sup>43</sup>

Our comments: This command of the Prophet, peace and blessings be upon him and his progeny, applies to a specific situation in which he wanted the people to be informed of this. If this was general, then no one would've objected to 'Umar adding it to the call to prayer. In addition to that, 'Umar said: "This is an innovation." He was also shown to be amazed by it. Similarly, Sa'd al-Qarzi and Aswad bin Yazīd narrated that it was during his [i.e. 'Umar] caliphate.

It is narrated on the authority of 'Ali, upon him be peace, that he passed by the caller to prayer while he [i.e. the caller] made the pre-prayer call, saying the wording once. He then said to him: ((Either you make the wording of it [i.e. the pre-prayer call] twice or not otherwise)).

It is narrated on the authority of Abdur-Rahmān bin Abi Layla: 'Abdullah bin Zayd al-Anṣārī was the caller to prayer for the Messenger of Allah, peace and blessings be upon him and his progeny, and made the wording for the call to prayer and the pre-prayer call twice<sup>44</sup>.

It is narrated on the authority of Abu Mahdhūra: The Messenger of Allah, peace and blessings be upon him and his progeny, taught me the pre-prayer call with the wording being repeated twice.

It is narrated on the authority of 'Abdullah al-Anṣārī and the companions of 'Ali, upon him be peace, that the wording of the call to prayer and pre-prayer call was repeated twice.

It is narrated on the authority of Mujāhid that the wording of the pre-prayer call was repeated twice; "It is

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<sup>39</sup> Narrated in *Fath al-Bāri*, *Sunan Ibn Māja*, *Musnad Ahmed*, and *Al-Mustadrak*. In the *Mustadrak*, Imam al-Hakim says that the hadith is authentic according to the criteria of Bukhari and Muslim although the two of them didn't narrate it.

<sup>40</sup> The following sources relate the cited narration: *As-Sunan al-Kubra*, *Kanz al-Ummāl*, *Mamu' az-Zawā'id*, and *Al-Mu'jam al-Kabīr*. However, they also narrate that "Come to the best of deeds" was later abrogated by "Prayer is better than sleep."

<sup>41</sup> Narrated in *As-Sunan al-Kubra*. In *Nayl al-Awtār*, ash-Shawkani says: The *hadīth* does not mention "Come to the best of deeds" although this is the doctrine of the Descendants [of the Prophet] (*al-'Itra*)... It is related in the *Sunan al-Kubra* of al-Bayhaqi with an authentic chain that Abdullah bin 'Umar used to call to prayer with "Come to the best of deeds" sometimes. He also narrates on the authority of 'Ali bin al-Hussein who said that it was the original call to prayer. Muhib at-Tabari narrated in his *Ahkam* that Zayd bin Arqam called to prayer like that.

<sup>42</sup> Narrated in the *Musannaf* of Ibn Abi Shayba.

<sup>43</sup> Narrated in *Sunan at-Tirmidhi*, *Sunan an-Nisā'i*, *Sunan Ibn Māja*, *Musnad Ahmed*, *Sunan ad-Daraqutni*, and *As-Sunan al-Kubra*.

<sup>44</sup> The vast majority of the *hadīth* literature narrates: "...call to prayer twice and the pre-prayer call once." However, *Sunan at-Tirmidhi* and the *Al-Muṣannaf Ibn Abi Shayba* narrate this *hadīth*. The *Al-Muṣannaf* relates six more *hadīths* in favour of saying the call to prayer and pre-prayer call twice. One of which is a report on the authority of Abu Ishāq who said: "The companions of 'Ali and 'Abdullah recited the wording of the call to prayer and pre-prayer call twice."

something that the *amīrs* approve of.<sup>45</sup>

Our opponents use as a proof the narration of the authority of Anas: “Bilāl was commanded to make the call to prayer twice and the pre-prayer call once.”

Our comments: This necessitates that it [i.e. this report] was abrogated due to the very clear reports that were previously mentioned in this chapter that says that the wording of the pre-prayer call was repeated twice.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said to Abu Mahdhūra: ((Raise your voice in it)).

It is also narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said: ((Beautify the Qur’ān with your voices for it is the beautiful voice that increases the Qur’ān in excellence)). Another report says: ((...for the mournful (*al-hazīn*) voice increases the Qur’ān in excellence)).

It is narrated on the authority of ‘Ali, upon him be peace, that a man came to him and said: “O *Amīr al-Muminīn*, I swear by Allah that I love you for the sake of Allah!” He replied: “But I hate you for the sake of Allah!” He said: “Why?” He replied: “Because you sing when you make the call to prayer and take away the reward from the Qur’ānic instruction! I heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((The one who takes away the reward from the Qur’ānic instruction will be humiliated on the Day of Judgment.)).<sup>46</sup>

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said to man: ((Lead your people, appoint a caller to prayer and do not take away the reward from the call to prayer)).

It is narrated on the authority of ‘Ali, upon him be peace, that women cannot make the call to prayer, pre-prayer call, nor perform a marriage.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Women are weak (*‘ayya*) and deficient; therefore, approach their weakness with ease and their deficiency by the houses)).

#### The Chapter on Prayer Times

It is narrated on the authority of Nāfi’ bin Jubayr—Ibn Abbās: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Gabriel, may Allah bless him, came to the door of my house at certain times. He would pray the noon prayer (*aḏ-ḏuhr*) with me at the time of the descent of the sun from the zenith (*mālat ash-shams*). He would pray the late noon prayer (*al-‘aṣr*) with me at the time that the shadows of everything start to become the same size as those things (*sāra ḡilla kulli shay mithluhu*). He would pray the sunset prayer (*al-maghrib*) with me at the time the fast is broken (*aftara as-sā‘im*). He would pray the evening prayer (*al-‘ishā*) with me at the time that the twilight disappears (*ghāba ash-shafaq*). He will pray the dawn prayer with me at the time that it is prohibited for the faster to eat or drink. The next day, he would pray the noon prayer with me at the time that the shadows of everything start to become the same size as those things. He would pray the late noon prayer with me at the time that the shadows of everything start to become the same size as those things. He would pray the sunset prayer with me at the time the fast is broken. He would pray the evening prayer with me up until the time the third of the night had passed. He would pray the dawn prayer with me at the time before sunrise. Then he came to me and said: “O Muhammad, the times of the prayer are in between the two times [i.e. from yesterday until today]. These were the prayer times of the prophets before you.”

It is narrated on the authority of Jābir: A man asked the Prophet, peace and blessings be upon him and his progeny, about the prayer times. He, peace and blessings be upon him and his progeny, replied by saying: ((Pray with me)). The Messenger of Allah, peace and blessings be upon him and his progeny, prayed the morning prayer just before the dawn. He then prayed the noon prayer at the descent of the sun from the zenith. He then prayed the late noon prayer at the time that the shadows of everything start to become the same size as those things. He prayed the sunset prayer when the sun. Then he prayed the evening prayer before the twilight disappeared. The next day came and he prayed the morning prayer. He then departed and the questioner said: “Did the sun rise or not?” Then he delayed the noon prayer to the late noon prayer time or near to it. Then he delayed the late noon prayer and the questioner asked: “Did the sun set or not?” He then delayed the sunset prayer until the questioner asked: “Did the twilight disappear or not?” He then delayed the evening prayer until half (*shaṭra*) of the night and said: ((The times of the prayer are in between these two times)). He then prayed the evening prayer before the first third of the night. Similarly is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny. In it he established the dawn prayer until the dawn break. The people were not distressed about it.

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The prayer has a first and last. Verily the first of the noon prayer time is at the descent of the sun from the

<sup>45</sup> Also related in the *Al-Muṣannaḡ* of ‘Abdur-Razzāq.

<sup>46</sup> The *Majmu’ az-Zawā‘id* relates that these words were uttered by Ibn ‘Umar.



zenith. The last of it is up until the time for the late noon prayer)).<sup>47</sup>

It is narrated on the authority of Abu Qatāda: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((There's no negligence in sleep. Verily negligence is in the awoken state. One could delay the prayer until its later time)).<sup>48</sup>

Our comments: This applies to the time that joins two prayers. There are three times for the noon and late noon prayers: the onset of the noon prayer, which are the four units of prayer just after the descent of the sun from the zenith. It does not cut short the late noon prayer. Then there is the onset for the late noon prayer which is measured by four units of prayer to the time of the late noon prayer. It does not cut short the noon prayer. The time joins the two and it comes between the two prayer times. The narrations in the beginning prove this. It also proves that because of negligence, the prayer can proceed to the later time. It is proven from his statement that the first time for the late noon prayer is when the shadows of everything start to become the same size as those things, as is narrated by Ibn 'Umar.

He said: "The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Verily, your appointed time is like the time between the late noon prayer and the setting of the sun. In that, you are similar to the People of the Book before you. The parable is that of a man working for another. One of them said: "Who will work for half of the daytime (*nahār*) for one *qirāf*?" A Jew worked. He then said: "Who will work to the late noon prayer for one *qirāf*?" A Christian worked. He then paid the man who worked from the late noon prayer time to sunset, two *qirāfs*. The Jew and Christian became angry and said: "We did more work and got less pay?!" They say: "This [report] proves that the time for the late noon prayer is less than that of the noon prayer." They also say: "His instruction regarding the times on the second day abrogated the times on the first day."

Our comments: Regarding his instruction, Gabriel had already taught him [i.e. the Prophet]. He, then, taught the questioner. If the first prayer time was abrogated then why did he teach or instruct him? One of them must precede the other because the two reports say: ((...the times of the prayer are in between the two times.))

Regarding the other report that was narrated, if it is authentic, it only serves as a reminder in a metaphorical way or by illustrative example. Furthermore, its purpose is to emphasize the time for the late noon prayer as a special case. Consequently, Allah, the Exalted says: {And they have not even gained a tenth of what we had given them [i.e. the former peoples]} (Q.34:45). This pertains to sustenance and the late noon prayer. This is in the appointed time. Consequently, its [i.e. the report's] purpose is to emphasize the time for the late noon prayer as a special case. Regarding the application, the purpose of it applies to the first day; not from the noon prayer time. This is weakened due to the fact that it lengthens the statement.

It is narrated on the authority of Abu Baṣra al-Ghaffari: I prayed the sunset prayer with the Messenger of Allah, peace and blessings be upon him and his progeny. He then said: ((If this prayer is due upon that which came before you, then it is due. One from amongst you can maintain it or its appointed time is between the two. There is no prayer until the rising of the sun)). In some reports, it says: ((...until the rising of the Witness (*ash-Shāhid*))).

Our opponents use as a proof the narration: "The Prophet, peace and blessings be upon him and his progeny, used to pray when the sun was covered (*wajabat ash-shams*)". They also use the narration: "We used to pray the sunset prayer with the Messenger of Allah, peace and blessings be upon him and his progeny, when it [i.e. the sun] was concealed by the veil (*hijāb*)."

Our comments: What is intended here is of no use, because the reality is that the sunset occurs with the rising of the stars.

It is narrated on the authority of Humayd bin Abdur-Rahmān: "I saw 'Umar and 'Uthmān pray during Ramadan while I could see the black of the night, and they would break their fast after that."<sup>49</sup>

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((When the evening prayer approaches while you are praying, stay for the evening prayer)).<sup>50</sup>

Our comments: This applies to the intention being with the one who made the prayer while they were hungry and they would be distracted until the prayer was completed. This proves that the remaining time was shortly afterwards.

Our opponents use as a proof the narration on the authority of the Prophet, peace and blessings be upon him and his progeny: ((My community will not decline from good until they delay the sunset prayer until the appearance of the stars)). The well-known, apparent reports argue against this, as well as the Qur'ānic verse. This applies to the existence of the first time.

<sup>47</sup> Narrated in *Sunan at-Tirmidhi*, *Musnad Ahmed*, *Sunan ad-Daraqutni*, *al-Musannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, and *As-Sunan al-Kubra*.

<sup>48</sup> Narrated in *Sahīh Muslim*, *Sunan at-Tirmidhi*, *Musnad Ahmed*, *Sunan ad-Daraqutni*, *Sunan Abi Dawūd*, *Sunan an-Nisā'i*, *Kanz al-Ummāl*, *Fath al-Bāri*, *Sunan Ibn Māja*, and *As-Sunan al-Kubra*.

<sup>49</sup> Related in the *Muwatta* of Mālik, *Musnad* of ash-Shāfi', *As-Sunan al-Kubra*, and *Kanz al-Ummāl*.

<sup>50</sup> Narrated in *Majmu az-Zawā'id*, *Al-Mu'jam al-Kabīr*, and *As-Sunan al-Kubra*.

It is narrated on the authority of Ibn Mas'ūd that he prayed the sunset prayer at the setting of the sun. He said: "I swear by Allah, in which there is no god but He, that this was the actual time for the prayer!" Then he recited: {Establish the prayer at the setting of the sun to the dark of night} (Q. 17:78). Then he pointed with his hand to the sunset and said: "This is 'the dark of night.'" He then pointed to the dawn.<sup>51</sup>

### Combining the Prayers

It is narrated on the authority of Ibn Abbās—the Messenger of Allah, peace and blessings be upon him and his progeny, used to combine the noon and late noon prayers when the sun descended from the zenith. When the onset of the descent from the horizon would pass and the rest of the time would go to the late noon prayer, he would then combine the two prayers. When the sun would set, he would combine the sunset and evening prayers. When the onset of the sunset would pass and the rest of the time would go to the time of the evening prayer, he would combine the sunset and evening prayers.

It is narrated on the authority of Nāfi'—Ibn 'Umar that when he set out on a journey, he would combine the sunset and evening prayers when the twilight disappeared. He said: "Verily the Messenger of Allah, peace and blessings be upon him and his progeny, used to combine the two prayers at the sudden disappearance of twilight. In some of the reports, it says: "I used to see the Prophet, peace and blessings be upon him and his progeny, do it like this."

It is also narrated on the authority of Ibn Abbās that the Prophet, peace and blessings be upon him and his progeny, prayed the noon and late noon prayers together and the sunset and evening prayers together when there was no fear or travel. [The same report] is narrated with a different chain of transmission (*isnād*): "I asked what prompted him to do that. He replied that his desire is that there is no hardship on his community."<sup>52</sup> It is also narrated on the authority of Ibn Abbās with the wording: "...when there was no travel or rain."

It is narrated on the authority of Ibn Abbās: Perhaps the Prophet, peace and blessings be upon him and his progeny, combined the sunset and evening prayers in Medina.<sup>53</sup>

It is narrated on the authority of Nāfi'—Ibn 'Umar: "We remained one night and waited late for the Messenger of Allah, peace and blessings be upon him and his progeny, to come for the evening prayer. He came to us the same time for three nights or afterwards. We didn't know if it was because he was preoccupied with his family or something else. When the time left, he [i.e. the Prophet] said: ((Verily you all have been waiting for the prayer. The people of religion, other than you, waited for it. If it had not been heavy for my community, I would have prayed with them at this hour)). He then commanded for the call to prayer and pre-prayer call and prayed."<sup>54</sup>

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The one who catches a unit of the morning prayer before the rising of the sun, has caught it in time. The one who catches a unit of the late noon prayer before the setting of the sun, has caught the late noon prayer in time)). Similarly is narrated on the authority of Ā'isha—the Prophet, peace and blessings be upon him and his progeny.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he prohibited the prayer during the rising and setting of the sun.

Our comments: This prohibition refers to the preferred time (*al-mukhtār*). However, regarding the necessary time (*al-mad'tar*) it is permissible; according to the reports.

### The Supererogatory Prayers (An-Nawāfil)

It is narrated on the authority of Khārij bin Hudhāfa al-Adawi: The Messenger of Allah, peace and blessings be upon him and his progeny, came out to us for the early morning prayer (*salāt al-ghadā*). He, peace and blessings be upon him and his progeny, said: ((Allah commands you to perform a prayer at night that is better for you than the best camel)). We said: "What is it, O Messenger of Allah?" He said: ((The odd prayer (*al-witr*); Allah has made it for you between the evening prayer and the rising of the dawn)).<sup>55</sup>

It is narrated on the authority of 'Ali, upon him be peace, that a man came to him and said: "Verily, Abu Musa al-Asha'ri claims that there is no odd prayer after the approach of the dawn." 'Ali, upon him be peace, responded: ((He has exceeded the bounds (*aghraqa fi an-naza'a*) and committed a faux pas in passing judgment (*afrata fi futya*)). The odd prayer

<sup>51</sup> Narrated in *Al-Muṣannaf* of 'Abdur-Razzāq, *Majmu az-Zawā'id*, and *Al-Mu'jam al-Kabīr*.

<sup>52</sup> Narrated in *Sahīh Muslim*, *As-Sunan Abi Dawūd*, *Al-Muṣannaf* of 'Abdur-Razzāq *Sunan at-Tirmidhi*, *Musnad Ahmed*, *Sunan an-Nisā'i*, *al-Kanz al-Ummāl*, *Fath al-Bāri*, *Majmu az-Zawā'id*, *Al-Mu'jam al-Kabīr*, *Al-Mu'jam al-Awsat*, and *As-Sunan al-Kubra*.

<sup>53</sup> Narrated in *Musnad Ahmed*, *al-Muṣannaf* of Ibn Abi Shayba, and *As-Sunan al-Kubra*.

<sup>54</sup> Narrated in *Sahīh Muslim*, *Sunan an-Nisā'i*, *Kanz al-Ummāl*, *Fath al-Bāri*, and *As-Sunan al-Kubra*.

<sup>55</sup> Narrated in *Fath al-Bāri*, *Musnad Ahmed*, *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Al-Mu'jam al-Awsat*, *Majmu az-Zawā'id*, *Al-Mu'jam al-Kabīr*, and *As-Sunan al-Kubra*.

is what is between the two [i.e. obligatory] prayers and the two calls to prayer)). When he was asked for more clarification, he said: ((“What is between the two prayers” refers to the evening prayer and the dawn prayer. “Between the two calls to prayer” refers to the call to prayer for the dawn prayer and the pre-prayer call for it)).

Our comments: His statement: ((...between the two calls to prayer...)) applies to the necessary time and the time of making up the prayer for the one who missed it during the night. Allah has established the vigil prayer (*at-tahajjud*). The vigil prayer is not until after one wakes from sleep. Allah, the Exalted, says: {...And in the night, make the vigil prayer as a supererogatory act} (Q. 17:79).

It is narrated on the authority of Ā’isha: “When standing for the night prayer, the Messenger of Allah, peace and blessings be upon him and his progeny, used to begin his prayers with two light units. Then he would pray nine units and complete it with the odd prayer.”

It is narrated on the authority of ‘Ali, upon him be peace: ((The Messenger of Allah, peace and blessings be upon him and his progeny, used to make the odd prayer in the first of the night; then the middle of the night; then the last part of the night. Then, he established the odd prayer at the last part of the night)).

It is narrated on the authority of Abu Mas’ūd al-Anṣārī: “The Messenger of Allah, peace and blessings be upon him and his progeny, used to make the odd prayer in the first part of the night consistently. Then he made it in the middle part of the night consistently. Later, he made it in the final part of the night consistently. He did so to make it convenient for the Muslims. Whichever one you take, there is reward.”

It is narrated on the authority of Umm Salama: Verily the Prophet, peace and blessings be upon him and his progeny, was in my house and he prayed two units of prayer after the late noon prayer. I then said: “What is the purpose of these two units of prayer?” He then replied: ((I usually pray two units after the noon prayer but something preoccupied me, so I am praying them now)).<sup>56</sup>

It is narrated on the authority of ‘Abdullah: I would like to share what I heard from the Messenger of Allah, peace and blessings be upon him and his progeny. He recited {Say: O Disbelievers...} (Q. 109) and {Say: He, Allah, is One...} (Q. 112) in the two units of prayer before the dawn prayer and the two units of prayer after the sunset prayer.

It is narrated on the authority of Ibn ‘Umar: I saw the Messenger of Allah, peace and blessings be upon him and his progeny, twenty-four or twenty-five times. He recited {Say: O Disbelievers...} (Q. 109) and {Say: He, Allah, is One...} (Q. 112) in the two units of prayer before the early morning prayer and the two units of prayer after the sunset prayer.

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Don’t leave the pre-dawn prayer even if you flee on horses)).

It is narrated on the authority of Ā’isha: “Verily the Messenger of Allah, peace and blessings be upon him and his progeny, did not adhere to anything from the supererogatory more strongly than he adhered to consistently praying two units before the dawn prayer.”

It is narrated on the authority of ‘Ammār ash-Sha’bi: I asked Ibn Abbās and Ibn ‘Umar how the Messenger of Allah, peace and blessings be upon him and his progeny, prayed at night? They replied: “[He prayed] thirteen units: eight units, three units for the odd prayer, and then two units before the dawn prayer.”<sup>57</sup>

It is narrated on the authority of ‘Abdullah bin Shaqīq: I asked Ā’isha about the voluntary practices of the Messenger of Allah, peace and blessings be upon him and his progeny, during the night. She replied: “After the evening prayer, he would enter and pray eight units. When the dawn would come in, he would pray two units in my house and then go out and pray the dawn prayer with the people.” It is also narrated on the authority of Ā’isha: “Verily the Prophet would pray two units between the call to prayer and the pre-prayer call for the dawn prayer.”

It is narrated on the authority of ‘Ali, upon him be peace: ((He did not pray them until the rising of the dawn)); meaning the two units of prayer.

Our opponents use a narrated statement of the Prophet, peace and blessings be upon him and his progeny: ((Insert them [i.e. the two unit prayers] in the night)) as a proof. Its meaning according to us is that one is to pray two units once the night has departed, as proven from the aforementioned reports. This is the teaching (*madhhab*) of Zayd bin ‘Ali, upon him be peace.

It is narrated on the authority of Abu Khālīd: I inquired to Zayd bin ‘Ali, upon him be peace. I said: “I prayed a unit before the approach of the dawn and a unit after it.” He replied: “Repeat them, for verily they [i.e. the two units of prayer] are after the approach of dawn.”

It is narrated on the authority of ‘Abdullah bin ‘Umar: A man stood amongst us in the mosque and asked the Prophet, peace and blessings be upon him and his progeny, about the odd and night prayers. He, peace and blessings be upon him and his progeny, replied: ((The night prayers are prayed in twos. If you fear missing the morning prayer, pray one

<sup>56</sup> Narrated in *Fath al-Bāri*, *Musnad Ahmed*, *Sunan an-Nisā’i*, *Kanz al-Ummāl*, *Sunan Ibn Māja*, *Al-Mu’jam al-Kabīr*, and *As-Sunan al-Kubra*.

<sup>57</sup> Related in the *Musannaf Ibn Abi Shayba*.

unit for the odd prayer)).

**Our comments:** This means that each unit is performed in twos and completed by the odd prayer, not including the even prayer. In the school of ash-Shāfi', one recites the salutation (*yaṣṭimu*) after each two units, and the odd prayer is one unit; after which one recites the salutation. In this, we are in agreement with Abu Hanīfā.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that a man asked him about the obligatory prayers during the day and night, and he replied: ((Five)). He then asked: "Is there anything other than that?" He said: ((No. Except that which is voluntary)). He asked: "I will do no more or no less than this?" He, peace and blessings be upon him and his progeny, replied: ((Success is in this if he is truthful)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Pray your five, fast your month, make the pilgrimage to your House, and distribute the purifying dues (*zakāt*) with your money to purify yourselves. By doing such, you will enter the Paradise of your Lord)).

It is narrated on the authority of Ibn Abbās: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The odd prayer has been prescribed for me and not for you)).

It is narrated on the authority of 'Ali, upon him be peace: ((The odd prayer is not obligatory like the prescribed prayers. It is a *sunnah* from the practice of the Messenger of Allah, peace and blessings be upon him and his progeny)).

It is narrated on the authority of Nāfi'—Ibn 'Umar that he prayed while riding a female camel and then prayed the odd prayer while upon it. He said: "The Prophet, peace and blessings be upon him and his progeny, used to do this."

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he used to pray while upon a female camel and then prayed the odd prayer while upon it. However, he didn't pray the prescribed prayers on it.

It is narrated on the authority of Ibn 'Umar that he prayed while riding a female camel and then prayed the odd prayer on the ground. He claimed that the Messenger of Allah, peace and blessings be upon him and his progeny, did that.

It is narrated on the authority of 'Ali, upon him be peace, that he prayed the voluntary prayers while riding a female camel facing the direction. However, he would dismount for the obligatory and odd prayers.

It is narrated on the authority of Ibn 'Umar that he used to pray the odd prayers while upon a female camel. Maybe he would dismount and pray the odd prayer on the ground.

Those who hold that the odd prayer is obligatory use the narration on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Verily, Allah has increased the prayers for you and it is the odd prayer)) as a proof. They also use his, peace and blessings be upon him and his progeny, statements: ((...and He made it for you between the evening and dawn prayers)), ((Make the odd prayer, O people of the Qur'ān)), and ((The odd prayer is a right. The one who do not make the odd prayer has no right in it)).

**Our comments:** These reports can be approached from different perspectives. Regarding the report: ((Verily, Allah has increased the prayers for you...)), this increase does not refer to anything other than the supererogatory (*nāfila*) prayers. According to the linguists, there is no difference between the increase and the supererogatory. Allah, the Exalted, says regarding the account of Abraham: {And We granted him Isaac and Jacob as addition (*nāfila*)} (Q. 21:72). This means increase.

Regarding his, peace and blessings be upon him and his progeny, statement: ((The odd prayer is a right. The one who do not make the odd prayer has no right in it)), there is no difference in opinion regarding it being a right. It could be that both an obligatory and supererogatory action has a right. The statement: ((...the one who do not make the odd prayer has no right in it)) denotes that avoiding it is a disdain due to avoiding a *sunnah*. The one who avoids a *sunnah* of the Messenger of Allah, peace and blessings be upon him and his progeny, without an excuse, is not of the Messenger.

Regarding his statement: ((Make the odd prayer, O people of the Qur'ān)), it has come as a proof from the Book of Allah and the Prophetic *sunnah*, peace and blessings be upon him and his progeny, that it is not an obligation. As for the Book of Allah, the Exalted says: {Guard the prayers and the middle prayer} (Q. 2:238). This point is a proof from this verse because neither the even nor the odd prayer is the "middle prayer". As for the *sunnah*, [it can be proven from] the statement of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Pray your five...)).

It is narrated on the authority of Ibn Abbās: The Messenger of Allah, peace and blessings be upon him and his progeny, used to pray the odd prayer in three [units]. In the first one, he would recite {Glorified be the Name...} (Q. 87); in the second one, he would recite {Say: O Disbelievers...} (Q. 109); and in the third one, he would recite {Say: He, Allah, is One...} (Q. 112)<sup>58</sup>.

It is narrated on the authority of Ā'isha: The Messenger of Allah, peace and blessings be upon him and his

<sup>58</sup> Also narrated in *Sunan an-Nisā'i*, *Musnad Ahmed*, *Sunan ad-Daraqutni*, *Musannaf Ibn Abi Shayba*, *As-Sunan al-Kubra* of al-Bayhaqi, and *Kanz al-'Ummāl*. Al-Hakim narrates in *al-Musatdrak* that the Prophet would pray the odd prayer in three units and would not sit, do the testimony of faith, and recite the salutation until the third sitting.

progeny, used to not give the final salutations in the units of the odd prayer.<sup>59</sup>

It is narrated on the authority of Umm Salama: The Messenger of Allah, peace and blessings be upon him and his progeny, used to pray the odd prayer in three [units]. Similar is narrated on the authority of ‘Ali, upon him be peace.

It is narrated on the authority of Abu Ishāq: “The companions of ‘Ali and ‘Abdullah did not give the final salutations in the units of the odd prayer.”

It is narrated on the authority of Muhammad bin Ka’b: “The Messenger of Allah, peace and blessings be upon him and his progeny, forbade severing (*al-batrā*). It [i.e. severing] is when a man prays the odd pray with just one unit.”

It is narrated on the authority of Ibn ‘Umar: “The odd prayer is three units like the sunset prayer.<sup>60</sup>” It is narrated on the authority of Ibn Mas’ūd: “I never permit only one unit.<sup>61</sup>”

It is narrated on the authority of ‘Ali, upon him be peace, that he used to make the standing supplication (*qunūt*) in the odd prayer after the bowing.<sup>62</sup>

It is narrated on the authority of Salmān: “I heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((Whoever consistently prays eight units and the odd prayer in the night, until they meet Allah, Allah will open twelve doors of Paradise and s/he will enter any door they please)).”

### The Disliked Prayer Times

It is narrated on the authority of Uqba bin Amr al-Jahni: “The Messenger prohibited us from praying and entombing in certain circumstances. The three times include: during the rising of the sun, during the time when the sun is directly above, and during the setting of the sun.”

It is narrated on the authority of Anas: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Whoever forgets to pray or oversleeps, should pray once he remembers)).

**Our comments:** This report proves the prohibition of praying the prescribed prayers at those specific times. The other report proves that it is permissible to make up obligatory and supererogatory prayers. The statement of the Prophet, peace and blessings be upon him and his progeny: ((Whoever catches a unit of the dawn prayer before the rising of the sun, has caught it [i.e. the prayer])) proves the exception to the prohibition of one who has an excuse concerning the specific obligatory and supererogatory prayers.

It is narrated on the authority of Abu Hurayra—the Prophet, peace and blessings be upon him and his progeny: ((Whoever catches a unit of the morning prayer before the rising of the sun, can proceed by praying the other unit)).

It is narrated on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever catches a unit of the late noon prayer before the setting of the sun, completes the prayer)).

It is narrated on the authority of Imrān bin al-Hoṣein: The Messenger of Allah, peace and blessings be upon him and his progeny, set out with us one night. We had a wedding feast (*‘arasna*) and we didn’t wake up until the sun was scorching hot. When the Messenger of Allah, peace and blessings be upon him and his progeny, awoke, they said to him: “O Messenger of Allah, do we go to pray?” The Messenger of Allah, peace and blessings be upon him and his progeny, replied: ((You do not go to pray. Set out from this place and go to a nearby place. Dismount and pray)). Similar is narrated on the authority of Abu Qatāda. However, he does not mention them setting out. In some reports, it says that they left for al-Wādi’ and waited until the sun cooled down. In other reports, they settled and waited, then prayed.

The generality uses these reports to prove that it is prohibited to pray during these times. Al-Mu`ayyad Billah, may Allah sanctify his spirit, said: “The answer to this is in the following two points: First, the contradiction that could occur in the manner (*kayfiyya*) of his, peace and blessings be upon him and his progeny, action [mentioned in the aforementioned reports]. Then it will not enable various interpretations. Second, there is a contradiction in the clarification of the reporting; because the people would apply it and that would concur with the rising of the sun. Regarding setting out to depart, if it is

<sup>59</sup> Narrated in *Fath al-Bāri*, *Sunan ad-Daraqutni*, *Sunan an-Nisā’i*, *Al-Muṣannaf* of Ibn Abi Shayba, *Al-Mu’jam al-Awsat*, and *As-Sunan al-Kubra*.

<sup>60</sup> Ibn Abi Shayba, in his *Musannaf*, narrates twenty-nine reports in favour of this view.

<sup>61</sup> Related in the *Majmu’ az-Zawā’id* and *Al-Mu’jam al-Kabīr* of at-Tabarāni. Imam ash-Shawkani related in his book *Nayl al-Awtār*:

They also argue from what is related on the authority of Ibn Mas’ūd that he said: ‘I never permit only one unit.’ Imam an-Nawawi says in *Shahr al-Muhadhdhab*: ‘It is not established on his authority.’

However, Ibn Hajar al-Haythami in his *Majmu’ az-Zawā’id* said that the chain of transmission of the hadīth is *hasan* (good) and he also narrated the following conversation between Ibn Mas’ūd and Sa’d bin Abi Waqqās:

Ibn Mas’ūd said to Sa’d bin Abi Waqqās: “Do you pray the odd prayer with one unit?” Sa’d replied: “Isn’t the odd prayer one unit?”

Ibn Mas’ūd said: “Indeed. However three is better.” He [i.e. Sa’d] said: “I will not add to it.” ‘Abdullah [i.e. Ibn Mas’ūd] became angry and Sa’d said to him: “You get angry at me because I pray the odd prayer with one unit? You consider the odd prayer to be three; however, our grandmother, Eve didn’t consider the command of Adam.”

<sup>62</sup> Narrated in *Sunan an-Nisā’i*, *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Al-Mu’jam al-Kabīr*, and *As-Sunan al-Kubra*.



authentic, then it was permissible because there was a devil (*shayṭān*) in that place, as what came in the report. Then he, peace and blessings be upon him and his progeny, disliked that place, not that time.” He added: “There is no disagreement between us and them that the passing of the time necessitates making up even if it’s after the late noon prayer time after the dawn prayer time. The prohibition of performing the prayer in these two times is countered by the obligation to perform it if it falls within the three [discouraged] times, and likewise. The prohibition would apply to the voluntary prayers.”

#### The Chapter on the Direction (*at-tawjih*) of the Prayer and Place (*al-biqāʿ*) of Prayer

It is narrated on the authority of Jābir: The Messenger of Allah, peace and blessings be upon him and his progeny, sent a detachment party with us in it. We came upon darkness and we didn’t know where the *qibla* was. Then a man from amongst us said: “We know where the *qibla* is! It is here towards the left. You are making a mistake!” Some of them said: “The *qibla* is over here on this side! You are making a mistake!” We performed the morning prayer and the sun rose. The morning prayer was performed in the wrong direction, not facing the *qibla*. We asked the Messenger of Allah, peace and blessings be upon him and his progeny, about our action. Then Allah revealed the verse: {No matter where you turn, there is the Countenance of Allah} (Q. 2:115) Similarly is narrated on the authority of Amr bin Rabia’.

It is narrated on the authority of ‘Ali, upon him be peace, that a man asked the Messenger of Allah, peace and blessings be upon him and his progeny: “O Messenger of Allah, can I perform the prayer on the back of my camel?” He replied: ((Yes. Wherever it faces in the supererogatory prayer, face that way. In your prostration drop yourself lower than your bowing. However, for your prescribed prayers, dismount.))

It is narrated on the authority of Anas that when the Prophet, peace and blessings be upon him and his progeny, was travelling, he would desire to perform the voluntary prayers. Whenever his camel would face the *qibla*, he would then declare *Allahu Akbar* and pray whatever direction his camel would face.

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, used to have a spear that he would rest on. He would bring it in front of himself and he performed the prayer. One day he was praying and a goat walked in front of him. Then a dog walked in front of him. Then a donkey walked in front of him. Then, a woman walked in front of him. When he completed his prayer, he said: ((I saw what you saw. The Muslim does not discontinue his prayer for anything, but prevent these things from passing in front of you if you are able)).

It is narrated on the authority of al-Faḍl bin al-Abbās: We visited the Messenger of Allah, peace and blessings be upon him and his progeny, while in the desert. Along with us were a horse and a donkey that were both pasturing. He prayed the late noon prayer while both of them were in front of him. He did not restrain nor move them.

Our opponents use as a proof what’s narrated on the authority of Abu Dharr that the Prophet, peace and blessings be upon him and his progeny, said: ((Don’t allow anything to interrupt the prayer. Physically restrain a man from passing in front of you)) and ((The prayer is interrupted by a woman, a black dog, and a donkey)).<sup>63</sup>

**Our comments:** Verily, this mandate is abrogated. It is strengthened by the fact that it was mentioned before a prohibited action during the prayer. The proof of this is narrated on the authority of Abu Sa’īd al-Khudri that the Prophet, peace and blessings be upon him and his progeny, said: ((When one of you prays and someone passes in front of him, one should prevent them if he can. If he still persists, then fight him because he is a devil)). It is proven that he, peace and blessings be upon him and his progeny, said that during the prayer there are actions that are permissible. Consequently, he commanded that the one who prays can fight while he is praying. It is in this where the report begins.

It is narrated on the authority of Ā’isha that she made curtains (*sutra*) which had pictorial images (*taṣāwīr*) on it, toward the *qibla*. The Messenger of Allah, peace and blessings be upon him and his progeny, ordered her to remove it. So, she made two pillow cases (*wasādatain*) out of it and the Prophet, peace and blessings be upon him and his progeny, used to sit on it.<sup>64</sup>

It is narrated on the authority of Usāma bin Zayd—the Prophet, peace and blessings be upon him and his progeny, that he went into the Ka’ba and saw images in it. He commanded me to remove and destroy the images. He said: ((Allah curses the people who makes images and are not creators)).

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Gabriel, may Allah bless him, came to me and said to me: “O Muhammad, I was going to come to you yesterday but I wasn’t able to enter the house because there was a statue (*timthāl*) of a man in there. Return to the statue and decapitate it so that it resembles a tree.”)).

It is narrated on the authority of Ibn ‘Umar that the Prophet, peace and blessings be upon him and his progeny, prohibited prayer in seven places. [One of them] that he mentioned was the roof of the Protected House (*al-Bayt al-Harām*).

<sup>63</sup> Narrated in *Al-Muṣannaḥ* of ‘Abdur-Razzāq and *Kanz al-Ummāl*.

<sup>64</sup> Narrated in *Fath al-Bāri*, *Sahīh al-Bukhārī*, *Sahīh Muslim*, *Sunan at-Tirmidhi*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Sunan an-Nisā’i*, and *As-Sunan al-Kubra*.

According to us, the logic of that (*mahmūl*) is that one would not be able to face the Ka'ba while prostrating on top of it.

It is narrated on the authority of Ibn 'Umar that the Prophet, peace and blessings be upon him and his progeny, prayed in the Ka'ba. Similarly is narrated on the authority of Usāma.

It is narrated on the authority of Jābir that the Prophet, peace and blessings be upon him and his progeny, prayed two units in the House during the conquest of Mecca.

It is narrated on the authority of Nāfi'—Ibn 'Umar: The Messenger of Allah, peace and blessings be upon him and his progeny, prohibited prayer in certain places. They include: the bathroom and the middle of the road.

It is narrated on the authority of Nāfi'—Ibn 'Umar: The Messenger of Allah, peace and blessings be upon him and his progeny, used to pray towards his camel.

It is narrated on the authority of al-Miqdām: “Ubāda bin al-Sāmit, Abu ad-Dardā, and al-Harith bin Mua'wiya sat together. Abu ad-Dardā said: “Do you all remember a statement of the Messenger of Allah, peace and blessings be upon him and his progeny, while he prayed with us towards his camel from the war booty? Afterwards, he took a tick from the camel and said: ((What is lawful for you from your war booty is like this except for the fifth (*al-khums*), for it is your yield (*mardūd*)).”

Our opponents use as a proof what's narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he prohibited performing the prayer in a camel stall.

Our comments: The prohibition applies to something specific to that camel. This is evident from two points: First, it is well known that the people who tend the camel stalls defecate and urinate there. Second, if the prohibition was mentioned to leave the impression of avoidance (*ash-sharūd*) and strangeness (*an-naḥūd*), then one cannot believe that it would be injurious. This is because it is injurious to the profession when it comes to prayer or discontinuing it. This is the interpretation of his, peace and blessings be upon him and his progeny, statement: ((Verily, it is a creation of the devils)). This is also the interpretation of his, peace and blessings be upon him and his progeny, statement regarding the black dog: ((It is a devil)); that is, a source of harm.

It is narrated on the authority of Rāfi' bin Khudayj—the Messenger of Allah, peace and blessings be upon him and his progeny: ((These camels appear to be wild)).

It is narrated on the authority of Ibn 'Umar: “If a man spends nine *dirhams* earned legitimately (*halāl*) and adds to it illegitimately earned (*harām*) *dirhams* and buys an over-garment (*thawb*) with it, Allah will not accept his prayer in it.” It was said to him: “Did you hear this from the Messenger of Allah, peace and blessings be upon him and his progeny?” He replied: “I heard this from the Messenger of Allah three times.”

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Shall I not inform you of something in which Allah will blot out sins and raise stations? Perform the ablution properly (*isbāgh al-wuḍū*) with its conditions, increase the steps to the mosques, and wait for the prayer after the prayer)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The supererogatory prayers in the homes are better)).

It is also narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he commanded for the mosque to be purified after the Bedouin urinated in it.

According to the schools of Abu Hanīfa and ash-Shāfi' it is permissible for idolaters (*mushrikīn*) to enter the mosque. According to ash-Shāfi', the exception is the Sacred Mosque (*al-Masjid al-Harām*). We agree with that based on the verse [of the Qur'ān]. We draw an analogous conclusion (*qiyas*) for that regarding the rest of the mosques. The proof for that is what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, in which he received the delegation of Thaqīf in it. Also, he, peace and blessings be upon him and his progeny, stationed a man from the idolaters as a cavalryman in the mosque's cavalry. According to us, logic dictates one of two points: one, it was out of necessity; or two, the verse wasn't revealed yet. The verse is the statement of Allah, the Exalted: {Verily, the idolaters are impure so do not let them come near the Sacred Mosque after their final year...} (Q. 9:28).

#### The Chapter on Covering the Private Parts and the Clothing for the Prayer

It is narrated on the authority of Nāfi'—Ibn 'Umar—the Prophet, peace and blessings be upon him and his progeny: ((Whenever one of you prays, cover yourselves with a waist-wrap (*izar*) and an over-garment)).

It is narrated on the authority of Nāfi'—Ibn 'Umar—the Prophet, peace and blessings be upon him and his progeny: ((Whenever one of you prays, cover your nakedness with an over-garment. If you do not have an over-garment, use a waist-wrap and then pray)). It is narrated on the authority of Salama bin al-Akwa': I said: “O Messenger of Allah, I engage in fishing/hunting. Can I pray in just a shirt?” He replied: ((Yes. Fasten it though it may be difficult)).

It is narrated on the authority of Ā'isha: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Allah does not accept the prayer of a menstruating woman except with a head-covering));<sup>65</sup> this means, one

<sup>65</sup> Narrated in *Sunan Abi Dawūd*, *Musnad Ahmed*, *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, and *Sunan Ibn Māja*.



who has attained puberty by means of menstruation.

It is narrated on the authority of al-Qāsim [bin Ibrahim ar-Rassi], upon him be peace, in a chain that goes to the Prophet, peace and blessings be upon him and his progeny: ((Allah does not accept the prayer of a woman, who has attained puberty by means of menstruation, except with a head-covering)). .

It is narrated on the authority of Abu Hurayra that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((You should not pray in just one over-garment with your private parts showing)).

It is narrated on the authorities of Ibn ‘Umar and Abu Hurayra that he [i.e. Abu Hurayra] said to al-Hasan, the grandson [of the Prophet], upon him be peace: “Show me the place where the Messenger of Allah, peace and blessings be upon him and his progeny, used to kiss you.” Al-Hasan then uncovered his over-garments and Abu Hurayra kissed his navel.<sup>66</sup>

It is narrated on the authority of Ibn Shu‘ayb—his father—his grandfather: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Everything between the navel and the knees is nakedness)).

It is narrated on the authority ‘Abdullah bin Jarhad al-Aslami—his father—the Prophet, peace and blessings be upon him and his progeny: ((The thigh is one’s nakedness))<sup>67</sup>.

It is narrated on the authority of Umm Salama that she asked the Messenger of Allah, peace and blessings be upon him and his progeny: “Can a woman pray in a loose outer garment and a head covering without a waist-wrap?” He replied: ((Yes; as long as the forearms and feet are covered)).

It is narrated on the authority of Umm Salama that she said to the Messenger of Allah, peace and blessings be upon him and his progeny: “I am a woman that prays with long hems.” He commanded her to make her hems a hand’s length.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The one who prays should cover themselves with an over-garment)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he used to say: ((If you extend your clothes, fold the ends over your shoulders. If it is too tight, then loosen it and pray)).

It is narrated on the authority of Abu Hurayra—the Prophet, peace and blessings be upon him and his progeny: ((If one of you prays in a garment, tie it on your shoulders)).

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, came out to us with a piece of gold in one hand and a piece of silk (*harīr*) in the other. He said: ((These two things are prohibited for the men of my community and permissible for the women)).<sup>68</sup>

It is narrated on the authority of Ibn Abbās: Verily the Messenger of Allah, peace and blessings be upon him and his progeny, prohibited the wearing of an over-garment completely made [of silk]. However, regarding a blend or mixture, it was not [prohibited].<sup>69</sup>

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he used to have a light overcoat (*jubba*) with silk brocade over the pocket, lapels, and sleeves. It is narrated on the authority of ash-Sha’bi: “On the head of al-Hussein, upon him be peace, was a turban with silk (*khazz*).”<sup>70</sup>

It is narrated on the authority of al-Hussein bin ‘Ali, upon him be peace, that he used to have a shawl with silk.

It is narrated on the authority of Wahab bin Kaysān: I saw Sa’d bin Abi Waqqās, Abu Hurayra, Jābir bin ‘Abdullah, and Anas bin Mālik with silk in their clothes.

It is narrated on the authority of ‘Ali bin al-Hussein, upon him be peace, that he used to wear silk during the winter. When the summer came, he would sell it and give the amount away as charity. He said: “I hate to consume the profit of clothes that a slave of Allah wore.”

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said regarding menstrual blood: ((Rub it till it disappears and then wash it)).

It is narrated on the authority of ‘Ammār: The Messenger of Allah, peace and blessings be upon him and his progeny, passed me while I was applying water to my camel. It began clearing its throat of phlegm and then it spat on me. I, then, washed my clothes and the Messenger of Allah, peace and blessings be upon him and his progeny, said to me: ((Whatever gets on you from saliva and tears may afflict one. However, wash your clothes from urine, faeces, prostate fluid

<sup>66</sup> Narrated in *As-Sunan al-Kubra* of al-Bayhaqi.

<sup>67</sup> Related in *Al-Mustadrak*, *As-Sunan ad-Daraqutni*, *Al-Musannaf Ibn Abi Shayba*, *Kanz al-‘Ummāl*, *Majmu’ az-Zawā’id*, and *Mu’jam al-Kabīr* of Tabarāni. Al-Hākim said in *Al-Mustadrak*: “This *hadīth*’s isnad is authentic.”

<sup>68</sup> Narrated in *Al-Musannaf* of Ibn Abi Shayba, *Majmu’ az-Zawā’id*, *Al-Mu’jam al-Awsat*, and *As-Sunan al-Kubra*.

<sup>69</sup> Narrated in *Fath al-Bāri*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, and *As-Sunan al-Kubra*.

<sup>70</sup> Related in *Majmu’ az-Zawā’id* and *Mu’jam al-Kabīr*. In *Majmu’ az-Zawā’id*, Ibn Hajar says: “At-Tabarāni relates it and the narrators are reliable (*thiqāt*).”

(a thick liquid), blood, and vomit)).<sup>71</sup>

Those who hold that prostate fluid is pure, uses as a proof what is narrated on the authority of Ā'isha that she said that the Messenger of Allah, peace and blessings be upon him and his progeny, said to her: ((When you see dry prostate fluid, rub it off; and if it is damp, then wash it)). They also use as a proof what is narrated on the authority of Ibn Abbās—the Prophet, peace and blessings be upon him and his progeny, he was asked about prostate fluid soiling the clothes. He then said: ((Stretch it out and store it, for it is a type of mucus and saliva)).<sup>72</sup>

There is no proof in these two reports because if he said “if it is damp, then wash it”, this proves that he, peace and blessings be upon him and his progeny, commanded her to rub it off once it becomes dry after washing it. Consequently, it becomes dry after it was damp. This does not apply except to a damp garment.

Regarding the report: ((Stretch it out and store it...)), it proves that there is no stretching and storing it except with water because one can store it without stretching it. The statement: ((...for it is a type of mucus and saliva)), he mentioned this pertaining to that of his wife and saliva on the clothes.

They also use as a proof from the transmitted statement on the authority of Ā'isha that she gave a man a velvet garment. He soiled it with impurities, washed it, and returned it to her. She said to him: “You have ruined our clothing! I used to rub off the prostate fluid of the Messenger of Allah, peace and blessings be upon him and his progeny, and not more than that.”

According to us, the logic of this is from two perspectives: One, she objected to the washing of the whole velvet garment and not just washing the place where the prostate fluid was on. Her statement “and not more than that” proves this interpretation. Second, velvet garments are usually used to sleep in, not pray in. Her statement “I used to rub off the prostate fluid of the Messenger of Allah, peace and blessings be upon him and his progeny...” implies that the garment was dry thereby denotes that it was made of velvet.

It is narrated on the authority of Ā'isha: “I used to wash the prostate fluid from the clothes of the Messenger of Allah, peace and blessings be upon him and his progeny. He would leave for the prayer while some water still remained in his clothes.”<sup>73</sup>

It is narrated on the authority of Rāfi' bin Khudayj that 'Ali, upon him be peace, commanded 'Ammār to ask the Messenger of Allah, peace and blessings be upon him and his progeny, about penile secretions. He said: ((One should wash his penis and make the ablution)).

It is narrated on the authority of Abu Abdur-Rahmān that 'Ali, upon him be peace, said: “I used to get prostate discharges (*madhi*) frequently and felt shy to ask Messenger of Allah, peace and blessings be upon him and his progeny, about it because of my relation with his daughter. I sent someone to the Messenger of Allah, peace and blessings be upon him and his progeny, to inquire and he said: ((Make ablution and wash it)).

It is narrated on the authority of 'Ali, upon him be peace: I went out with the Messenger of Allah, peace and blessings be upon him and his progeny, to purify for the prayer. He touched his nose with his thumb and noticed blood. He brought his thumb up to his nose again and did not see anything. He saw that the blood dried on his thumb. He wiped his thumb on the ground but did not renew his ablution. He proceeded to the prayer.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Regarding menstrual blood, one is commanded to wash it until its traces disappears. After which, one should use saffron)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that a woman who lead the others in prayer should stand in the centre of them.

### Chapter on the Characteristics of the Prayer and Its Manner

#### Intention and the Declaration of Allah's Greatness (*at-takbīr*)

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Actions are by their intentions. All matters are by what one intends)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((What is made prohibited by the declaration of Allah's greatness, is made permissible by the salutation (*at-taslīm*))).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Pray the way you see me pray)).

<sup>71</sup> Narrated in *Majmu az-Zawā'id*, *Al-Mu'jam al-Awsat*, and *As-Sunan al-Kubra*.

<sup>72</sup> Narrated in *Sunan ad-Daraqutni*, *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Majmu az-Zawā'id*, and *As-Sunan al-Kubra*.

<sup>73</sup> Narrated in *Sahīh Muslim*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Sunan ad-Daraqutni*, *Sunan an-Nisā'i*, *Kanz al-Ummāl*, *Musnad ash-Shāfi'*, *Majmu az-Zawā'id*, *Al-Mu'jam al-Kabīr*, *Al-Mu'jam al-Awsat*, and *As-Sunan al-Kubra*.

### Recitation of the *Fātiha*

It is narrated on the authority of Abu Said al-Khudri, may Allah be pleased with him,: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The key to the prayer is purification. What is made prohibited by the declaration of Allah's greatness is made permissible by the salutation. The prayer is not sufficient if there is no recitation of the Opening (*al-Fātiha*) of the Book and the Qur'ān [i.e. another portion of the Qur'ān] with it)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((There is no prayer except with the *Fātiha* and something with it));<sup>74</sup> and in some reports: ((...and a chapter from the Qur'ān)).

It is narrated on the authority of Abu Said al-Khudri: The Messenger of Allah, peace and blessings be upon him and his progeny, commanded us to recite the *Fātiha* and what is easy.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said on the authority of Rafā'i bin Rāfi' al-Arābi: ((Recite the *Fātiha* and what is easy)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said on the authority of Rafā'i bin Rāfi' al-Arābi: ((Every prayer in which the *Fātiha* is not recited, is aborted)).

There are some people who hold that one has a choice between reciting the *Fātiha* in general, and a different chapter, by the Exalted's words: {...and recite what is easy for you from the Qur'ān} (Q. 73:20). They say: If someone recites something from the Qur'ān other than the *Fātiha*, one would be performing the obligation.

Our comments: Verily, the choice specifically refers to reckoning the *Fātiha* from the rest of the Qur'ān. The *Fātiha* is emphasized by reiteration as proven by the aforementioned reports. Consequently, the actions of the Prophet, peace and blessings be upon him and his progeny, are an exposition of what is stated in the Exalted's statement: {Establish the prayer} (Q. 2:43) We apply the choice to the specificities because in our school, the generalities are built upon the specificities. Whatever the Prophet, peace and blessings be upon him and his progeny, gives us, we should take it. As the Exalted says: {Whatever the Messenger gives you, take it. Whatever he prohibits you from, refrain from it} (Q. 59:7). Then, according to Allah, it is authentic. In this way, the verse is taken into consideration. So, recite the *Fātiha* and "what is easy for you from the Qur'ān."

If it is said: "How can it be that an obligation gives one a choice in some things and not a choice in other things?"

Our comments: That may be so. An example of this is the expiation for breaking an oath (*kafārat al-yamīn*); because one can choose between emancipation of a slave (*al-īṭq*), clothes, food, or a fixed amount for the needy. There is no disagreement regarding that if one reaches the *imam* while in the state of bowing, one has caught the prayer unit; however, if the recitation is an obligation in each unit, then the one who caught the bowing is different from the one who caught the prayer unit; even if they didn't catch the recitation.

### The Testimony of Faith (*at-Tashahhud*) and the Salutation (*at-Taslīm*)

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((There is no prayer without the testimony of faith)).<sup>75</sup>

It is narrated on the authority of Muhammad bin al-Hanifiyya—his father, 'Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The key to the prayer is purification. What is made prohibited by the declaration of Allah's greatness is made permissible by the salutation)).

The one who does not hold that the salutation is obligatory uses as a proof what's narrated on the authority of 'Abdullah bin 'Umar—the Prophet, peace and blessings be upon him and his progeny: ((If you raise your head from the last prostration and sit down, you have ended your prayer)).

Our comments: There are different things that can be mentioned about this report. There are answers that can avoid argument. Among them [i.e. the possibilities]: It is also narrated in this same ḥadīth: ((If you raise your head from the last prostration, you have ended your prayer)) without mentioning the sitting. Another possibility is that he, peace and blessings be upon him and his progeny, took 'Abdullah by the hand, taught him the testimony of faith, and said: ((If you do that and complete it, this is the end of your prayer. If you want to stand, then stand. If you want to sit, then sit)).

These reports may be contradictory, so it is incumbent to relate it back to him. When he did everything, he completed the prayer with the salutation. It becomes incumbent to give weight to his, peace and blessings be upon him and his progeny, statement: ((...made permissible by the salutation)). Its logical exposition is in the Exalted's statement: {O you who believe, send blessings upon him and grant him much salutation} (Q. 33:56). It is agreed upon by consensus that the salutations and blessings are not obligatory outside of the ritual prayer. Then it is correct to give more weight to our report of the verse. Also, from the statement of the Prophet, peace and blessings be upon him and his progeny: ((Pray the way you see me pray)); it is agreed upon by consensus that he used to give the salutations at the end of the prayer.

<sup>74</sup> Narrated in *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Al-Mu'jam al-Awsat*, and *As-Sunan al-Kubra*.

<sup>75</sup> Narrated in *Al-Mu'jam al-Kabīr* and *Majmu az-Zawā'id*.

### The Introductory Orientation (*at-Tawjih*)

It is narrated on the authority of ‘Ali, upon him be peace, that when the Messenger of Allah, peace and blessings be upon him and his progeny, would begin the prayer, we would recite: (({I have turned my face towards He who has formed the heavens and earth—as an upright worshipper. I am not amongst those who associate partners [with Allah] (Q. 6:79). Verily, my prayer, my sacrifice, my life, and my death are for Allah, the Lord of the worlds. He has no partners. With this I am commanded. I am from amongst the Muslims} (Q. 6:162-163))).

It is narrated on the authority of ‘Ali, upon him be peace: When he would begin the prayer, he said: ((Allah is the Greatest! (*Allahu Akbar*) {I have turned my face towards He who has formed the heavens and earth—as an upright worshipper. I am not amongst those who associate partners [with Allah] (Q. 6:79). Verily, my prayer, my sacrifice, my life, and my death are for Allah, the Lord of the worlds. He has no partners. With this I am commanded. I am from amongst the Muslims} (Q. 6:162-163))).<sup>76</sup>

It is narrated on the authority of Ā’isha: The Messenger of Allah, peace and blessings be upon him and his progeny, began his prayer with the declaration of Allah’s greatness (*takbīr*) and the recitation of “All Praise is due to Allah...” [i.e. *Fātiha*].

It is narrated on the authority of Rafā’i bin Rāfi’ al-Arābi that the Prophet, peace and blessings be upon him and his progeny, was sitting in the mosque when a man entered. He then said: ((When you stand for your prayer, say “*Allahu Akbar*” then recite what is with you from the Qur’ān)).

### The Recitation of *Bismillah ar-Rahmān ar-Rahīm* (*al-Basmala*)

It is narrated on the authority of al-Hādī ila al-Haqq, upon him be peace, who relates his chain of the authority (*isnād*) to *Amīr al-Muminīn* ‘Ali, upon him be peace: ((Whoever does not recite *Bismillah ar-Rahmān ar-Rahīm* audibly in his prayers, verily he has aborted his prayer)).

It is narrated on the authority of Muhammad al-Mansūr in his *Isnād* on the authorities of *Amīr al-Muminīn* ‘Ali, upon him be peace; Muhammad bin ‘Ali; Zayd bin ‘Ali; Ja’far bin Muhammad; Muhammad bin ‘Abdullah; Ibrahim bin ‘Abdullah; their father, ‘Abdullah bin al-Hasan; ‘Abdullah bin Musa bin ‘Abdullah; and Ahmed bin Isa (peace be upon them all) that they recited “*Bismillah ar-Rahmān ar-Rahīm*” audibly and held that it was part of the Qur’ān.<sup>77</sup>

It is narrated on the authority of Ja’far [as-Sādiq]—his father—his grandfather: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Every prayer in which *Bismillah ar-Rahmān ar-Rahīm* is not recited audibly, is a verse stolen by Satan)).

It is narrated on the authorities of Muslim bin Hayyān and Jābir bin Zayd: We entered upon Ibn ‘Umar. Then he prayed the noon and afternoon prayers with us. Then, we prayed the sunset prayer with him and he recited “*Bismillah ar-Rahmān ar-Rahīm*” for each of the two chapters. We said to him: “You prayed with us a prayer that we hadn’t seen before.” Then Ibn ‘Umar replied: “I prayed behind the Messenger of Allah, peace and blessings be upon him and his progeny, and he recited, “*Bismillah ar-Rahmān ar-Rahīm*” for each of the two chapters until he died. I prayed behind Abu Bakr and he did not give up reciting it audibly in each of the two chapters until he expired. I prayed behind my father, ‘Umar, and he did not give up reciting it audibly until he expired. I recite it audibly and I will not discontinue it until I die.”

It is narrated on the authority of Jābir: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((What is it that you say when you stand for the prayer?)) I said: “All praise is due to Allah...” He said: ((Say: *Bismillah ar-Rahmān ar-Rahīm*)).<sup>78</sup>

It is narrated on the authority of ‘Ali, upon him be peace: ((There is a verse of the Book of Allah that people avoid: *Bismillah ar-Rahmān ar-Rahīm*)).

It is narrated on the authority of Sa’īd bin Jubayr: I asked Ibn Abbās: “How many verses do ‘All praise is due to Allah... [i.e. *al-Fātiha*]’ have?” He replied: “Seven verses”. I asked: “Which is the first of the seven?” He replied: “*Bismillah ar-Rahmān ar-Rahīm*.”

It is narrated on the authority of Sa’īd bin Jubayr—Ibn Abbās: {Verily we have given you the seven repeated verses and the Great Qur’ān} (Q. 15:87). He [i.e. Ibn Abbās] said [regarding this verse]: The Opening (*al-*

<sup>76</sup> Narrated in *Sunan ad-Dārimi*, *Musnad Ahmed*, *Sunan ad-Daraqutni*, *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Musnad ash-Shāfi’*, *Majmu az-Zawā’id*, and *Al-Mu’jam al-Awsat*.

<sup>77</sup> Al-Bayhaqi mentions in his book, *al-Khilāfiyyāt* that there is consensus amongst the family of the Messenger of Allah, peace and blessings be upon him and his progeny, regarding reciting *Bismillah ar-Rahmān ar-Rahīm* aloud.

<sup>78</sup> Narrated in *Sunan ad-Daraqutni* and *Kanz al-Ummāl*.

*Fātiha*) of the Book. He then recited: *Bismillah ar-Rahmān ar-Rahīm* and said: “It is among the seven verses.”<sup>79</sup> It is narrated that he recited it audibly, as well as Ibn Zubayr,<sup>80</sup> and the generality of the Companions.

It is narrated on the authority of Abu Hurayra—the Prophet, peace and blessings be upon him and his progeny: ((My trustworthy friend, Gabriel, may Allah bless him, came to me at the house and recited: *Bismillah ar-Rahmān ar-Rahīm*)).

Our comments: These reports are overwhelming. The consensus of the Muslims establishes that it is a part of all of the chapters [of the Qur’an]; and it is amongst the verses of the Book of Allah, the Powerful, the Majestic. It is permissible for the one who prays to recite what he wants from the Qur’ān in his prayers with the *Fātiha*.

### The Appearance of the Prayer

It is narrated on the authority of Abbās bin Sahl bin Sa’d: Abu Humayd, Abu Usaid and Muhammad bin Maslama met and mentioned the prayer of the Messenger of Allah, peace and blessings be upon him and his progeny. Abu Humayd said: “I know the prayer of the Messenger of Allah, peace and blessings be upon him and his progeny, better than all of you. When he bowed, he placed his hands firmly on his knees.”

It is narrated on the authority of al-Hādi ila al-Haqq, upon him be peace, with a chain of authority to the Messenger of Allah, peace and blessings be upon him and his progeny, that the limbs were completely at rest during the bowing.

It is narrated on the authority of Anas: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When you stand for the prayer, turn towards the *qibla*, raise them [i.e. the arms], declare “*Allahu Akbar*”, and then recite what you begin with. When you bow, place your palms on your knees and settle your limbs. Then raise your head and straighten your spine until all of your limbs are in its places. Then prostrate and place your palms and knees on the ground. Then raise your head and straighten your spine until all of your limbs are in its places. When you sit, make sure your heel is under your butt. This is from my *sunnah* and the one that follows my *sunnah* has followed me)).

It is narrated on the authority of Ā’isha: The Messenger of Allah, peace and blessings be upon him and his progeny, began his prayer with the declaration of *Allahu Akbar* and the recitation of “All Praise is due to Allah...” [i.e. *Fātiha*]. When he would bow, he would not raise his head too high or lower it too low. Rather, it would be in between.

It is narrated on the authority of al-Barā bin Āzib: When the Messenger of Allah, peace and blessings be upon him and his progeny, bowed, he did so until his back was straight enough that if one were to place water on his back, it wouldn’t move.

It is narrated on the authority of al-Qāsim, upon him be peace, with the chain related back to the Prophet, peace and blessings be upon him and his progeny, that when he bowed, he placed his palms on his knees with his fingers spread out. He did so while facing the *qibla*. He stood in his bowing with so much hollow space under him, that if one wanted to, a small boy could walk in the space between his arms. He stood in his bowing with so much stillness that that if one was to pour water on his back, it wouldn’t move.

As for the implementation of this, it is narrated that he used to act by this but later abrogated it. There is no disagreement amongst the people that it was abrogated after Ibn Mas’ūd.

It is narrated on the authority of ‘Abdullah bin al-Hasan—’Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Whoever prays two units and recites in the first one: {*Blessed be the One who placed the constellations in the heavens...*} (Q. 25:61-77) until he reached the end of the chapter; recites in the second one: the chapter, “*Muminīn*” (Q. 23) until he reaches the verse, ((...*Blessed be Allah, the Best of Creators!*)) (Q. 23:14); then says while he is bowing: “Glorified is Allah, the Magnified and may He be Praised!” (*Subhāna Allah al-‘Azīm wa bi hamdihi*) three times; and similarly says while he is prostrating: “Glorified is Allah, the Exalted and may He be Praised!” (*Subhāna Allah al-‘Ala wa bi hamdihi*) three times; Allah, the Exalted will give him...)).

It is narrated on the authority of Abu Rāfi’—’Ali, upon him be peace, that when he would bow, he would say: ((Glorified is Allah, the Magnified and may He be Praised!)) three times.

It is narrated on the authority of ‘Uqba al-Juhni that he said regarding the revelation of the verse, {*Then glorify the Name of Your Lord, the Magnified*} (Q. 56:74): The Prophet, peace and blessings be upon him and his progeny, said: ((Place this in your bowings)). Regarding {*Glorified be the Name of Your Lord, the Exalted*} (Q. 87:1): The Prophet, peace

<sup>79</sup> This is narrated in the vast majority of books of Qur’ānic exegesis (*tafsīr*) as well as the following books of *hadīth*: *Fath al-Bāri*, *Al-Muṣannaf* of ‘Abdur-Razzāq, *Kanz al-Ummāl*, *Al-Mustadrak*, *Musnad ash-Shāfi’*, and *As-Sunan al-Kubra*. Al-Hākim in *Al-Mustadrak*, narrates it with six different chains and says: “It is authentic according to the conditions of the two shaykhs [i.e. al-Bukhārī and Muslim] although they do not relate it.”

<sup>80</sup> Related in *Al-Muṣannaf* of Ibn Abi Shayba and *As-Sunan al-Kubra*.



and blessings be upon him and his progeny, said: ((Place this in your prostrations)).<sup>81</sup>

The practice of the people [i.e. the generality] is to say: “Glorified be my Lord, the Exalted” (*Subhāna Rabbī al-‘Ala*) “Glorified be my Lord, the Magnified” (*Subhāna Rabbī al-‘Azīm*). They use as a proof a report that’s narrated on the authority of Hudhayfa in which he said: “The Prophet, peace and blessings be upon him and his progeny, used to say in his bowings: ((Glorified be my Lord the Magnified)) three times and in his prostrations: ((Glorified be my Lord the Exalted)) three times.

Our comments: Regarding the verses, if we were to take the command literally, it would not be permissible to say anything other than: “Then glorify the Name of Your Lord, the Magnified” and “Glorified be the Name of Your Lord, the Exalted”; and not say: “Glorified be my Lord the Magnified” and “Glorified be my Lord the Exalted”. Regarding his command to glorify his Lord, his Lord is Allah, and His distinguished Name is Allah. By analogical reasoning, if an individual was to say to another: “Call out the name of your companion”, would the literal application of the command demand that one say, “O my companion”?! Rather, one would have to call out the companion’s distinguished name. Plus, Allah, the Exalted says: {Then Glorify Allah in the evenings and the mornings} (Q. 30:17); and it is narrated that this refers to the sunset and evening prayers, as well as the dawn and noon prayers. This gives weight to what we just said.

It is narrated on the authority of Anas: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When one is made an imam, you should follow him. When he says: “*Allahu Akbar*”, you say: “*Allahu Akbar*”. When he prostrates, you prostrate. When he raises his head, you raise yours. When he says: “Allah hears those that praise Him” (*sami’ Allahu li man hamidahu*), you say: “Our Lord, to You be the praise” (*Rabbana laka al-hamd*)).

The practice of the people is for the imam to say: “Allah hears those that praise Him. Our Lord, to You be the praise”. They use as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that when he raised his head from the bowing, he said: ((Allah hears those that praise Him. Our Lord, to You be the praise)).

Our comments: According to us, this statement of his applies to the wording of the standing supplication (*al-qunūt*). Similarly, it is narrated on his, peace and blessings be upon him and his progeny, authority that when he raised his head, he said: ((O Allah, our Lord, to You be the praise that fills the heavens, the earth, and whatever You will from anything else afterwards!))<sup>82</sup>

It is narrated on the authority of Rafā’i bin Rāfi’ al-Arābi: The Prophet, peace and blessings be upon him and his progeny, was sitting in the mosque and a man walked in and prayed. The Prophet looked at him and then said: ((When you stand for your prayer, say “*Allahu Akbar*” then recite what is with you from the Qur’ān. If you do not have anything from the Qur’ān, then say: “All Praise is due to Allah (*al-hamdulillah*)! Allah is the Greatest! There is no god but Allah!” Then bow until you are still. Then stand until you are settled. Then prostrate until you are still. Then sit until you are still. Continue doing that throughout your prayer. Whatever one does that is deficient from that, your prayer will be deficient)).

It is narrated on the authority of Nāfi’—Ibn ‘Umar: When he started to prostrate, he would place his hands before his knees.<sup>83</sup> He said: “The Prophet, peace and blessings be upon him and his progeny, used to do it like this.”<sup>84</sup>

It is narrated on the authority of Abu Hurayra: When the Prophet, peace and blessings be upon him and his progeny, prostrated, he would kneel down unlike a camel, and place his hands before his knees.

It is the doctrine of Abu Hanīfa and ash-Shāfi’ that when one begins to prostrate, one places his/her knees before his/her hands. They use as a proof the *hadīth* of Abu Hurayra: ((Do not kneel like a camel)); because a camel begins kneeling by placing its forelegs (*yaduhu*) before its hind legs (*rijlayhi*). However, this is far from the truth because its placing its hind legs before its forelegs is not something derived from the rulings; neither purity nor prevention (*qati’*). Plus, what is clear from the report is his statement: “...place his hands before his knees.” Similarly is narrated on the authority of Ibn ‘Umar.

It is narrated on the authority of Wā’il bin Hujr: Verily the Messenger of Allah, peace and blessings be upon him and his progeny, would place his hands before his knees.<sup>85</sup>

It is narrated on the authority of Abu Humayd: “I know the prayer of the Messenger of Allah, peace and blessings

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<sup>81</sup> Narrated in *Fath al-Bāri*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Sunan Ibn Māja*, *Al-Mustadrak*, *Al-Mu’jam al-Kabīr*, *As-Sunan ad-Dāramani*, and *As-Sunan al-Kubra*.

<sup>82</sup> The following books narrate that this was the wording of the standing supplication: *Sahīh Muslim*, *Abu Dawūd*, *Sunan at-Tirmidhi*, *Musnad Ahmed*, *Musannaf Ibn Abi Shaybah*, *Sunan ad-Daraqutni*, *Mishkil al-Athār*

<sup>83</sup> Related in *Sahīh al-Bukhāri* and *As-Sunan ad-Daraqutni*.

<sup>84</sup> Narrated in *As-Sunan al-Kubra* and *Al-Mustadrak*. Al-Hākim says: “This *hadīth* is authentic based upon the conditions of Muslim although he does not relate it. It disagrees with the *hadīths* of Anas and Wā’il bin Hujr.”

<sup>85</sup> All of the *hadīths* on the authority of Wā’il narrate that the Prophet, peace and blessings be upon him and his progeny, placed his knees before his hands.

be upon him and his progeny, better than all of you... When he prostrated, he placed his nose and forehead on the ground, spread his hands beside him, and placed his palms between his cheeks and shoulders...”

It is narrated on the authority of Abu Ishāq: I saw al-Barā when he prostrated and he raised his buttocks. He said: “I saw the Messenger of Allah, peace and blessings be upon him and his progeny, do likewise.”

It is also narrated on the authority of ‘Abdullah bin Bahīna that the Messenger of Allah, peace and blessings be upon him and his progeny, used to prostrate with so much space between his arms and sides that one could see the whiteness of his armpits.

It is narrated on the authority of Wā’il bin Hujr: When the Messenger of Allah, peace and blessings be upon him and his progeny, prostrated, he placed his hands close to his ears.

It is narrated on the authority of Abdul-Jabbār bin Wā’il bin Hujr: While I was witless boy, I prayed with my father. Wā’il bin ‘Alqama related to me a *hadīth* on the authority of my father, Wā’il bin Hujr: “I prayed behind the Messenger of Allah, peace and blessings be upon him and his progeny. When he prostrated, he would place his forehead between his palms.” Similar is narrated on the authority of al-Barā.

The practice of the people is that the one who prays, when one prostrates, one places his palms below the shoulders. They use as a proof from the *hadīth* of Humayd. However, there is no proof in this because he said: “He placed his palms between his cheeks and shoulders.” This means that he placed both of his palms between his cheeks and shoulders. It does not mean anything other than he placed his hands towards the forepart of his shoulders.

It is narrated on the authority of al-Mu’ayyad Billah, may Allah sanctify his spirit: “The narrations mention with different wording that the prostration be done on seven limbs: the face, the two hands, the two knees, and the two feet. The implication of the *hadīth* is that the two feet are a part of the prostration.”

It is narrated on the authority of ‘Ali, upon him be peace: When a woman prostrates, she should draw in her thighs.

It is narrated on the authority of Abu Humayd, while describing the prayer of the Messenger of Allah, peace and blessings be upon him and his progeny, up until the first prostration, he said: “He then said ((*Allahu Akbar*)) and sat upon one of his legs under him. He sat with the heel of one of his feet turned up. He then said ((*Allahu Akbar*)) and prostrated.” He also narrates: “When the Messenger of Allah, peace and blessings be upon him and his progeny, sat for the testimony of faith (*at-tashahhud*), he sat on his left leg while his right foot was turned up.”

It is narrated on the authority of Wā’il bin Hujr: “I prayed behind the Messenger of Allah, peace and blessings be upon him and his progeny, and whenever he would recite the testimony of faith, he would spread out his left leg then sit upon it.”

It is narrated on the authority of ‘Ali, upon him be peace, that he turned up his right leg and sat upon his left leg.

It is also narrated on the authority of ‘Ali, upon him be peace, that he used to say in the last two units of the noon prayer, afternoon prayer, and the evening prayer, as well as the last unit of the sunset prayer: ((Glorified be Allah! All Praise is due to Allah! Allah is the Greatest! There is no god but Allah!)) three times.

According to ash-Shāfi’ nothing is permitted except the recitation [of Qur’ān]. Abu Hanīfa said: “One has a choice between silence and glorification (*at-tasbīh*).” An-Nāsir, upon him be peace, said: “Recitation is preferred.” It is also the preference of al-Mu’ayyad Billah, may Allah sanctify his spirit.

Our comments: Verily, *Amīr al-Muminīn*, upon him be peace, only established what was established by the Messenger of Allah, peace and blessings be upon him and his progeny. He did not authenticate anything from his own independent judgment except that he witnessed it from the Prophet, peace and blessings be upon him. Similar to that is the close companion who does not own anything except what was entrusted to him. Consequently, this is not a topic that is subject to independent judgment because the Prophet, peace and blessings be upon him and his progeny, said: ((Pray the way you see me pray)). ‘Ali, upon him be peace, was the most knowledgeable regarding the prayer of the Prophet, peace and blessings be upon him and his progeny.

What is proven from the narration is the authenticity of our view in that the glorification in the bowing and prostration is better than the recitation. There is no disagreement in that because one is silent in all of the states. Likewise it is the consensus of the *Ummah* that it is silent when one does it in all of the units. Furthermore, it is established that the Prophet, peace and blessings be upon him and his progeny, was silent in his recitation at times. [He was silent] in the noon and afternoon prayers, and he was audible in the sunset, evening, and dawn prayers by consensus. This was the method in which Allah commanded him with the aim by the statement: { *And do not pray loudly nor silently, but rather seek a method between the two* } (Q. 17:110).

There is no proof for ash-Shāfi’ other than the words of Allah, the Blessed and Exalted: { *...and recite what is easy for you from the Qur’ān* } (Q. 73:20) and the statement of the Messenger of Allah, peace and blessings be upon him and his progeny: ((Every prayer in which the *Fātiha* is not recited, is aborted)). However, there is no proof in this verse and narration for this opinion (*madhhab*) because reciting in one unit is sufficient for the recitation in one’s prayer. If he, peace and blessings be upon him and his progeny, said: ((Every unit in which the *Fātiha* is not recited, is aborted)), then he would have a proof.



It is narrated on the authority of ‘Abdullah bin Abi Awfa: A man came to the Messenger of Allah, peace and blessings be upon him and his progeny, and said: “Verily, I am not able to recall anything from the Qur’ān! Is there something else that I can do to make up for it?” He replied: ((Say: “Glorified be Allah! All Praise is due to Allah! There is no god but Allah! Allah is the Greatest! There’s no strength of power except by Allah, the Exalted, the Magnified!”))

It is narrated on the authority of Hārith—‘Ali, upon him be peace, that he used to say in the testimony of faith during the first two units: ((In the Name of Allah and in Allah! All Praise is due to Allah! The most beautiful Names belong to Allah! I testify that there is no god but Allah, the One in which there is no partner! I testify that Muhammad is His Messenger and Slave)).<sup>86</sup> Similar is narrated on the authority of Zayd bin ‘Ali, upon him be peace,—his ancestors—‘Ali, upon them be peace.

It is narrated on the authority of Jābir bin ‘Abdullah : The Messenger of Allah, peace and blessings be upon him and his progeny, taught us the testimony of faith like he taught us a chapter from the Qur’ān: “In the Name of Allah and in Allah...” and then he mentioned the testimony of faith close to that of Ibn Mas’ūd.

It is narrated on the authority of Abi Layla—Ka’b bin ‘Ajra: We said: “O Messenger of Allah, if you taught us how to salute you, how do we pray upon you?” He replied: ((Say: “O Allah, send your prayers upon Muhammad and the family of Muhammad just as you sent your prayers upon Abraham and the family of Abraham. Send your blessings upon Muhammad and the family of Muhammad just as you sent your blessings upon Abraham and the family of Abraham. Verily, only You are the Praiseworthy, the Glorious)).

It is narrated on the authority of ‘Abdullah : “The Messenger of Allah, peace and blessings be upon him and his progeny, would perform the final salutation by turning to his right and left until one could see the white of his cheeks. He said: ((Peace and Mercy of Allah be upon you (*As-salāmu alaykum wa rahmatullah*). Peace and Mercy of Allah be upon you)).”

It is narrated on the authority of Abu Musa: ‘Ali prayed with us on the day of al-Jamal and we mentioned the prayer of the Messenger, peace and blessings be upon him and his progeny, and how we had forgot it and left it deliberately. He [i.e. ‘Ali] recited “*Allahu Akbar*” for every lowering and rising, and he gave the final salutation on the right and left.<sup>87</sup>

It is narrated on the authority of Jābir bin Samūra : “When we used to pray behind the Prophet, peace and blessings be upon him and his progeny, one of us would do the final salutation while indicating with his right and left hands. He said: ((Why do I see one of you moving your hands like the tails of unruly horses? What is enough or not enough is for one of you to say it like this)). And he pointed with finger and then did the final salutation to the right and the left.”

Our comments: This report proves that it is obligatory to intend the final salutation to the attending angels, may Allah bless them, and Muslims. Also, from his, peace and blessings be upon him and his progeny, statement: ((...say it like this)) and he pointed with his finger to demonstrate the intention. He did not desire by it the raising his finger and there is no disagreement amongst the scholars concerning that.

It is narrated on the authority of Mu’awiya bin al-Hakim as-Salimi: The Prophet, peace and blessings be upon him and his progeny, said: ((Verily, the prayer is glorification (*at-tasbīh*), praise (*at-tamhīd*), and recitation of the Qur’ān)). He, peace and blessings be upon him and his progeny, makes clear the remembrances in the prayer.

It is narrated on the authority of ‘Abdullah bin Mas’ūd: I learned the testimony of faith from the Messenger of Allah, peace and blessings be upon him and his progeny, word-for-word: ((The invitation is for Allah (*at-tahayātu Allah*), as well as the prayers and good things...))

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, saw a man fiddle around with his beard in the prayer. He said to him: ((Regarding this, lowliness (*khushu’*) of the heart is lowliness of the limbs)).

It is narrated on the authority of Zayd bin Thābit that the Messenger of Allah, peace and blessings be upon him and his progeny, prohibited one from blowing into one’s drink and blowing in the direction towards the *qibla* [i.e. while praying].

It is narrated on the authority of Abu Dharr—the Prophet, peace and blessings be upon him and his progeny: ((Do not brush away small pebbles except once; because it is better for the one that endures it than one hundred camels for each of the pupil)).

It is narrated on the authority of Mu’awiya bin al-Hakim as-Salimi: I prayed with the Messenger of Allah, peace and blessings be upon him and his progeny, and a man sneezed. I said: “May Allah show you mercy” (*yarhamukullah*). The people cast their glances towards me. I said: “May your mother lose her child! What are you looking at?!” I continued to pray. They began slapping their thighs with their hands to silence me. The Messenger of Allah, peace and blessings be upon him and his progeny, completed his prayer. I swear by my father and mother, I noticed that before then and afterwards, there

<sup>86</sup> There are multiple variations of the testimony of faith narrated that conform to this in some fashion; however, there are no narrations that are in complete conformity to it.

<sup>87</sup> Narrated in *Fath al-Bāri*, *Musnad Ahmed*, *Al-Muṣannaf* of Ibn Abi Shayba, and *Sunan Ibn Māja*.

was no one who was the best at teaching than him! By Allah, he never tore into me, insulted me, nor struck me! However, he said: ((Whenever we pray, it is not valid for one to say something from human speech. Rather, the prayer is glorification, praise, and recitation of the Qur’ān))<sup>88</sup>.

Our comments: This proves that reciting “*Amīn*” after *al-Hamd* [i.e. *al-Fātiha*] invalidates the prayer. [This also proves] that the glorification is part of the prayer. The one who holds that the glorification is obligatory in the prayer [uses this report] as well as the statement of Allah, the Exalted: {**They uphold the prayers...**} (Q. 2:238). The one with ability who avoids anything from it will not have upheld it. [They also use as a proof] the statement of Allah, the Exalted: {**O you who believe, remember Allah with much remembrance. Glorify Him morning and evening**} (Q. 33:41-42). The times mentioned are the obligatory times for the prayer.

The one who validates the recitation of “*Amīn*” uses the *hadīth* of Wā’il bin Hujr. It is narrated that Wā’il bin Hujr used to transmit the secrets of ‘Ali, upon him be peace, to Mu’awiya. Even without this, its reliability falls because if it is authentic, it was abrogated by his, peace and blessings be upon him and his progeny, statement: ((Whenever we pray, it is not valid for one to say something from human speech. Rather, the prayer is glorification, praise, and recitation of the Qur’ān)) and in some narrations, it includes: ((...the declaration of Allah’s greatness (*at-takbīr*)...)).

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When the imam says ((...other than those whom Allah is angry with and those who go astray)) (Q. 1:7), listen attentively to him))<sup>89</sup>.

Our comments: This demands the refraining from reciting “*Amīn*”<sup>90</sup> and proves that it was abrogated.

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he was praying in front of his companions. Suddenly, a blind man came and tripped and fell. Some of the people laughed. The Messenger of Allah, peace and blessings be upon him and his progeny, commanded the people who laughed to renew their ablution and prayers.

It is narrated on the authority of Zayd bin Thābit: “I reviewed *An-Najm* (Q. 53) with the Messenger of Allah, peace and blessings be upon him and his progeny, and none of us prostrated.”

It is narrated on the authority of Nāfi’—Ibn ‘Umar—that the Prophet, peace and blessings be upon him and his progeny, recited *An-Najm* (Q. 53) and prostrated. The Muslims and polytheists prostrated along with him; so much so that a man would prostrate on another man and so much so that a man would prostrate on something that would lift something off of his forehead with his palm.

It is narrated on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, recited *An-Najm* (Q. 53) and prostrated. The people prostrated with him except two men that wanted fame.

It is narrated on the authority of ‘Urwa: ‘Umar recited *As-Sajda* (Q. 32) while on the pulpit for Friday congregation service. He descended [i.e. the pulpit] and prostrated. We prostrated with him. On the following Friday during congregation service, he recited it again. We prepared to prostrate. Then ‘Umar said: “Hold on. Verily Allah, the Mighty and Majestic, did not prescribe that on us except if we will.” He then recited it and did not prostrate.

It is narrated on the authority of ‘Ata bin Yasār that he asked Ubayy bin Ka’b if there was a prostration in the section of the Qur’ān (*al-mufaṣṣīl*). He said no.

Al-Mu’ayyad Billah, may Allah sanctify his spirit, said: “It is necessary that one not consider the prostration to be obligatory. This is because one may recite the Qur’ān and become aware of it; until the Prophet, peace and blessings be upon him and his progeny, said: ((Raise your recitation)). It is not permissible to obscure it. The Prophet, peace and blessings be upon him and his progeny, prostrated while reciting *An-Najm*.”

It is narrated on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, prostrated while reciting {**Read...**} (Q. 96) and {**When the sky is split...**} (Q. 84).

It is narrated on the authority of Zayd bin Aslam that a boy was reciting *As-Sajda* in the presence of the Prophet, peace and blessings be upon him and his progeny. The boy waited for the Prophet, peace and blessings be upon him and his progeny, to prostrate, but he didn’t. He asked: “O Messenger of Allah, is there no prostration in it [i.e. the chapter]?” He replied: ((Indeed. However, you are our imam and if you prostrate, we prostrate)).

<sup>88</sup> Also transmitted in *Sahīh Muslim*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Sunan ad-Dārimi*, *Sunan an-Nisā’i*, *al-Musannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Al-Mu’jam al-Kabīr*, *As-Sunan al-Kubra* and *Sahīh Ibn Hibbān*.

<sup>89</sup> The vast majority of Sunni *hadīth* literature narrates: ((When the imam recites, listen attentively to him. When he says {**...not those in whom is Your anger nor those who are led astray**}, say “*Amīn*”)). However, the version of the narration quoted by the author, appears in *Sunan ad-Daraqutni* and *Fawa’id Tamām*.

<sup>90</sup> Lane’s Lexicon (Book 1: 102) says regarding “*Amīn*”:

It is strangely asserted by the learned that after the *Fātiha*, it is a prayer which implies all that is prayed for in detail in the *Fātiha*...but for the assertion that it is for “*Yā Allah*” [O God] and that “*istajibu*” [Answer me.] is meant to be understood, it is not correct according to the lexicologists, for were it so, it would be with *refṣ* and not *nasb*.

It is narrated on the authority of *Amīr al-Muminīn*, upon him be peace: ((The intended prostrations are: { *‘Alif Lām Mīm. The revelation...* } (Q. 32), { *Ha Mīm...* } (Q. 41), *An-Najm* (Q. 53), and { *Read...* } (Q. 96). Our comments: This applies to his denotation, and he intends by it that it is a recommendation.

It is narrated on the authority of Jābir bin Samūra : The Prophet, peace and blessings be upon him and his progeny, entered the mosque while those inside were raising their hands in the prayer. He said: ((Why do I see you moving your hands like the tails of unruly horses? Be settled in your prayer)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The prayer is two things: lowliness and tranquillity)).

It is narrated on the authority of Zayd bin ‘Ali, upon him be peace,—his ancestors—‘Ali, upon them be peace, that the Prophet, peace and blessings be upon him and his progeny, saw a man fiddle around with his beard in the prayer. He said to him: ((Lowliness of the heart is lowliness of the limbs)).<sup>91</sup>

It is narrated on the authority of al-Barā: “The Messenger of Allah, peace and blessings be upon him and his progeny, used to raise his hands during the first declaration of *Allahu Akbar*, and then he did not repeat it.”

Our comments: This report proves that raising the hands was abrogated, as well as the statement of Allah, the Exalted: { *...and those who are lowly (khāshi ‘ūn) in their prayer* } (Q. 23:2) and the lowliness of the heart and limbs mentioned in the report.

It is narrated on the authority of Anas: “I prayed the early morning prayer with the Messenger of Allah, peace and blessings be upon him and his progeny. He did not perform the standing supplication until after he bowed.”<sup>92</sup>

It is narrated on the authority of Anas: “I saw the Messenger of Allah, peace and blessings be upon him and his progeny, pray the morning prayer. He recited ((*Allahu Akbar*)), and then after he completed [his recitation], he recited ((*Allahu Akbar*)) and bowed. Then he raised his head and supplicated.”

It is narrated on the authority of ‘Ali, upon him be peace, that he made the standing supplication in the odd and morning prayers. He made the standing supplication in both of them during the last unit of prayer after he raised his head from the bowing.

It is narrated on the authority of ‘Imrān bin Muslim: Suwayd bin Ghufra was admonished for performing the standing supplication in the dawn prayer. It was said to him: “Verily, the companions of ‘Abdullah [bin Mas’ūd] do not make the standing supplication!” He replied: “I will not abandon performing the standing supplication. I prayed behind Abu Bakr, ‘Umar, and ‘Uthmān, and they all performed the standing supplication.”<sup>93</sup>

It is narrated on the authority of Abu Ja’far: The Messenger of Allah, peace and blessings be upon him and his progeny, used to say in the standing supplication: ((There is no god but Allah, the Exalted, the All Knowing (or “the Magnificent”)! All praise is due to Allah, the Lord of the Worlds. { *Allah is Glorified above the ascriptions of the polytheists* } (Q. 53:42)! Allah is the Greatest, people of the declaration of Allah’s greatness! All praise is due to Allah, the Great! { *Our Lord, do not let our hearts deviate after You’ve guided us and granted us mercy from Yourself! Verily, You are the Provider* } (Q. 3:8)! { *Our Lord, do not punish us if we have forgotten or erred...* } (Q. 2:286))).

It is narrated on the authority of ‘Ali, upon him be peace, that he made the standing supplication for the dawn prayer and recited the following verse: { *We believe in Allah and what has been revealed to us and what has been revealed to Abraham...* } (Q. 2:136).

It is narrated on the authority of al-Hādī ila al-Haqq, upon him be peace, that he conveyed reports on the authority of the Prophet, peace and blessings be upon him and his progeny, in which he glorified Allah three times.

It is narrated on the authority of Ibn Mas’ūd—the Prophet, peace and blessings be upon him and his progeny: ((When one should recite in one’s bowing: “Glorified be my Lord, the Magnified! May He be praised!” three times. If one does that, one would have completed their bowing, and that is its minimum)).<sup>94</sup> It is also narrated on the authority of Hudhayfa: The Prophet, peace and blessings be upon him and his progeny, used to say that in his bowing and prostration three times each.

It is narrated on the authority of Jābir that the Prophet, peace and blessings be upon him and his progeny, would descend from his horse and unfasten his feet. We came upon him while he was praying sitting down. We then joined him in prayer but we prayed standing up. He motioned to us that we should sit down. After the prayer, he said: ((One must follow

<sup>91</sup> This is narrated in the *Musannaf* of Ibn Abi Shayba, *Musannaf* of ‘Abdur-Razzāq, *Kanz al-Ummāl*, and *As-Sunan al-Kubra*; however, it is recorded as a statement of Sayyid bin al-Musayyib and not the Prophet, peace and blessings be upon him and his progeny.

<sup>92</sup> Narrated in *Sunan ad-Daraqutni*.

<sup>93</sup> It is related in *Kanz al-Ummāl* on the authority of Suwayd bin Ghufra:

I heard Abu Bakr, ‘Umar, ‘Uthmān, and ‘Ali say: “The Messenger of Allah, peace and blessings be upon him and his progeny, made the standing supplication in the last [unit] of the odd prayer.” And they did that.

<sup>94</sup> Narrated in *Sunan Ibn Mājah* and *Musannaf* of Ibn Abi Shayba.

the imam in what he does. If he prays standing, you should pray standing. If he prays sitting, you should pray sitting)).

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, came upon a man from the *Anṣār* who passed wind. He said: “O Messenger of Allah, how does one pray?” He replied: ((If one is only able to pray sitting down, then one prays sitting; as long as he is facing the *qibla*. If one is lying down, then one should gesture [i.e. the prayer motions])).

It is narrated on the authority of ‘Imrān bin Huṣayn: I had haemorrhoids (*bawāsīr*) and asked the Messenger of Allah, peace and blessings be upon him and his progeny, about the prayer. He replied: ((Pray standing and if you are not able to... pray on your side)).

It is narrated on the authority of Ibn Mas‘ūd that he used to interpret the words of Allah, the Exalted: {...those who remember Allah standing, sitting, and lying on their sides} (Q. 3:191) to conform to the aforementioned *hadīth* of ‘Imrān.

It is narrated on the authority of Ā’isha: I saw the Messenger of Allah, peace and blessings be upon him and his progeny, praying cross-legged.

It is narrated on the authority of Abu al-Jārūd: I heard Abu Ja’far say: “The Messenger of Allah, peace and blessings be upon him and his progeny, used to declare *Allahu Akbar* and hold the wall due to his weakness. He would lean on it while he stood for the prayer.

It is narrated on the authority of ‘Ali, upon him be peace: ((Whoever has a nosebleed during his prayer should discontinue it, renew the ablution, and continue the prayer)).

Our opponents narrate on the authority of Ā’isha that the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever vomits in his prayer should discontinue it, renew the ablution, and continue the prayer as long as he does not speak)). They also narrate on the authority of the authority of Ibn Abbās that he said: “When the Prophet’s, peace and blessings be upon him and his progeny, nose bled in the prayer, he made ablution, and continued the prayer where he left off.”

Our comments: These two reports are weakened because the consensus concurs that these two actions invalidate the prayer, and it is obligatory to repeat the prayer. Does it not cancel the ritual purity?! How is it that these two occurrences cancel the ritual purity but does not nullify the actions [requiring ritual purity]?! This outweighs these reports because one takes the precautionary position and practices of the Muslims that is followed even up until now.

The *hadīth* of ‘Ali, upon him be peace, proves the correctness of our view. In the beginning [we quoted the narration] in which the Prophet, peace and blessings be upon him and his progeny, saw the man who was praying while his heel was dry and the rest of him was wet from purification. He was told to leave the prayer. ‘Ali, upon him be peace, then asked: “O Messenger of Allah, if one was to pray like that, would his prayer be accepted?” He replied: ((No. He would have to repeat it)).

#### Chapter on Leading the Prayer

It is narrated on the authority of Ibn Mas‘ūd: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The one who leads others in prayer should be able to recite the Book of Allah. If they all are equal in recitation, then they should appoint the oldest)).

It is narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny, that he appointed Ibn Umm Maktūm to lead the prayer in Medina and he [i.e. Ibn Umm Maktūm] was blind.

It is narrated on the authority of Abu Sa‘īd: “I invited some people from the companions of the Messenger of Allah, peace and blessings be upon him and his progeny, to my house. Among them were: Hudhayfa, Abu Dharr, and Ibn Mas‘ūd. I prepared for the prayer and then prayed with them. I was a slave but they put me forward [i.e. to lead the prayer].”

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((There is no migration after the opening of Mecca)).

It is narrated on the authority of *Amīr al-Muminīn*, upon him be peace, that he prohibited the freeman from praying behind the shackled man [i.e. prisoner].

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((An imam is a guarantor, and the caller to prayer is a trustee)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((No one leads the prayer after I established it)).

It is narrated on the authority of al-Hādī ila al-Haqq, upon him be peace, in a chain related back to ‘Ali, upon him be peace: ((The captive cannot lead the captor in prayer)). Similarly is narrated on his, upon him be peace, authority by Muhammad bin Manṣūr.

It is narrated on the authority of Jābir bin ‘Abdullah : We were in a war expedition; and I attacked Amr bin al-Āṣ and enslaved him. We placed Abu Ubayda bin al-Jārrah forward to lead the prayer based upon the statement of the Messenger of Allah, peace and blessings be upon him and his progeny: ((The captive cannot lead the captor in prayer)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The prayer while sitting is half of the prayer while standing)).

Our opponents use as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he prayed with the people, while sitting when he was sick.

Our comments: That is specific to him, peace and blessings be upon him and his progeny. The proof of that is his statement: ((No one leads the prayer after I established it)).

It is narrated on the authority of ‘Ali, upon him be peace: We were with the Messenger of Allah, peace and blessings be upon him and his progeny, and a group assembled. He asked: ((Who lead you in prayer?)) We said: “So-n-so.” He replied: ((Do not let the insolent lead you in prayer)).

It is narrated on the authority of Yūnus bin Khabāb: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The disobedient does not lead the believer in prayer, nor does the believer pray behind the disobedient)).

It is narrated on the authority of Jābir bin ‘Abdullah : The Messenger of Allah, peace and blessings be upon him and his progeny, preached a sermon to us and said: ((The woman does not lead the man in prayer, nor does the disobedient lead the believer in prayer; unless one is under the fear of the sword or the whip))<sup>95</sup>.

Our opponents use as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Pray behind every righteous and disobedient person))<sup>96</sup>.

Our comments: We interpret this narration to mean that he permits that a disobedient person be placed in the front rows not as an imam. The hypocrites used to be between the believers in the prayer lines.

They also use as a proof that Ibn ‘Umar prayed behind al-Hajjāj. We say that he [Ibn ‘Umar] held that he [al-Hajjāj] was God-fearing. Besides, one could use as a proof Messenger of Allah’s, peace and blessings be upon him and his progeny, statement: ((...unless if one is under the fear of the sword or the whip)).

It is narrated on the authority of ‘Ali, upon him be peace: A man from the Anṣār and I came to the Messenger of Allah, peace and blessings be upon him and his progeny. We placed him forward to lead us in prayer and we stood behind him. He prayed with us and then said: ((If there are only two of you, then one of you should stand to the right of the imam)).

It is narrated on the authority of Ubāda bin as-Ṣamit: We came to Jābir bin ‘Abdullah and he said: “I came to the Messenger of Allah, peace and blessings be upon him and his progeny, while he was praying and I stood to his left. He moved me with his hand until I was at his right. Then Jābir bin Ṣakhr came and stood to his left. We then moved backwards until we were behind him.” Similarly is narrated on the authority of Anas.

It is narrated on the authority of Abu Sa’īd al-Khudri that he heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((The best row for the men is the first row, and the worst row is the last. The best row for the women is the last row and the worst row is the first)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((They [i.e. the women] move back inasmuch that Allah moves them back)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((A man is not to be alone with a woman)). This pertains to a woman who is not related to the man [i.e. by marriage or blood].

It is narrated on the authority of ‘Ali, upon him be peace: I and the Messenger of Allah, peace and blessings be upon him and his progeny, entered upon Umm Salama. There were women on the side of the house praying. The Messenger of Allah, peace and blessings be upon him and his progeny, then said: ((O Umm Salama, which prayer are they praying?)) She replied: “O Messenger of Allah, they are praying the prescribed prayers.” He asked: ((Do they not have an imam to lead them?)) She said: “O Messenger of Allah, is this permissible to do?” He replied: ((Yes. No one stands in front or behind but rather they stand to one’s left and right)).

It is narrated on the authority of ‘Ali, upon him be peace: ((When the caller to prayer would say *Qad Qamatis Salāt*, the Messenger of Allah, peace and blessings be upon him and his progeny, would declare *Allahu Akbar* [i.e. begin the prayer] and would not wait)).

It is narrated on the authority of ‘Ali, upon him be peace: A man prayed behind the prayer lines. When the Messenger of Allah, peace and blessings be upon him and his progeny, finished, he said: ((Do you pray alone like this and no one was with you?)) He replied: “Yes”. He then said: ((Join in with the prayer)).

It is narrated on the authority of Wābiṣa bin Ma’bid: A man prayed behind the Messenger of Allah, peace and blessings be upon him and his progeny. Then he waited for him afterwards and said: ((Did you enter in on the prayer line? If not, then find space, take a man by his hand and pull him towards you. Join in with the prayer)).

Our opponents use as a proof what is narrated on the authority of the Messenger of Allah, peace and blessings be

<sup>95</sup> Transmitted by Ibn Mājah in his *Sunan* and al-Bayhaqi in his *Shā’b al-Imān*, Also transmitted in the *Musnad ‘Abid bin Hamīd*.

<sup>96</sup> Transmitted by al-Bayhaqi in his *As-Sunan al-Kubra*; also transmitted in *Sunan ad-Daraqutni*.



upon him and his progeny, regarding appointing Anas to lead the older men in prayer. They also narrate [as a proof] the statement of the statement of the Prophet, peace and blessings be upon him and his progeny, to Abu Bakr while in *ihram* behind the prayer line: ((May Allah increase you because of your effort. However, do not repeat)).

We refute their statement by the fact that he permitted the elders to object if one of them had a pretext. According to us, he permitted it with a pretext. Had it not been, he would have placed Anas in the prayer line. This similarly applies to the case of Abu Bakr. He feared missing the prayer. He was applying the *ihram* before entering in on the prayer line, and he feared missing it. Then the situation of condition [i.e. of applying the *ihram*] was a pretext. Regarding the statement of the Prophet, peace and blessings be upon him and his progeny: ((Don't repeat it)) this is a prohibition. The prohibition proves that the prohibited is sin.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Verily the imam is meant to be followed)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he heard the palpitation of sandals while he was in prostration during the prayer. When he completed his prayer he said: ((Whose sandal do I hear patting?)) Someone said: "It is I, O Messenger of Allah." He replied: ((What were you doing?)) He said: "I found that you were prostrating so I prostrated." He replied: ((Similarly, perform it and do not transgress it. Whoever finds me standing, bowing, and prostrating, should do so with me. Whatever state I am in, one should be in the same state)).

Our comments: His, peace and blessings be upon him and his progeny, statement: ((...do not transgress it...)) proves that he mentioned his earlier statement: ((Similarly, perform it...)) as a praiseworthy action. He begins the prayer with the declaration of Allah's greatness. Because of increase in the prayer, the remembrance is invalidated by such.

It is narrated on the authority of 'Ali, upon him be peace: ((When one of you precedes the imam in something, one should perform what he catches with the imam in the beginning of his prayer. He should recite in them [i.e. the two units] to himself and he should not recite in them what he missed)).

The one who says that one should recite what one missed after the prayer, uses as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Whoever catches it should pray. Whatever is missed is made up)). According to us, this applies to one's intention. Whatever you catch with the imam, pray it with him. Whatever you don't catch with him, pray it by yourself. The meaning of "making up" (*qād'*) is to "bring about" as is stated by Allah, the Exalted: {He completed (*qād'*) them as seven heavens in two days} (Q. 41:12); that is, He brought them about. It is not correct to begin with what's at the end of the prayer first.

It is narrated on the authority of al-Hādī ila al-Haqq, upon him be peace, in a chain of authority that goes back to *Amīr al-Muminīn* 'Ali, upon him be peace: ((The follower gives in to the imam when he makes a mistake in the recitation)). It is narrated on the authority of *Amīr al-Muminīn*, upon him be peace: ((If you taste the imam, savour him)).

The one who has a different opinion from this uses as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Do not contend with the Qur'ān)).

Our comments: This does not mean that one gives in to the imam if he is confused and stops, or if he makes a mistake. One then contends with him in this case to help him. It is as Allah, the Exalted says: {Participate in righteousness and God-consciousness and do not participate in sin and aggression} (Q. 5:2). Also, the intention is as he, peace and blessings be upon him and his progeny, says: ((The one who listens to the recitation does not recite with him [i.e. the imam]. One is obligated to listen)).

It is narrated on the authority of Ibn 'Umar: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The one who is with the imam, the imam's recitation is his recitation)). Similar is narrated on the authority of 'Abdullah bin Shaddād and the Messenger of Allah, peace and blessings be upon him and his progeny.

Our comments: The intent of [these two reports] refers to the audible recitation. The practice of the people is that recitation with the imam is sufficient [for the follower] audible or inaudible. They use as a proof what is narrated on the authority of Ibn Abbās—the Prophet, peace and blessings be upon him and his progeny: ((The recitation of the imam is sufficient for you; whether inaudible or audible)). We support our reports with the statement of Allah, the Exalted: {When the Qur'ān is recited, listen to it attentively and you will be shown mercy} (Q. 7:204). Its obligation in the prayer is confirmed and more relevant. However, if one does not recite in the inaudible prayers, the prayer will be invalid as is stated by the reports.

It is narrated on the authority of Abu Hurayra that the Messenger of Allah, peace and blessings be upon him and his progeny, departed from the prayer. The recitation of the prayer was audible and he said: ((Did someone amongst you recited along with me earlier?)) A man said: "Yes, O Messenger of Allah." The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Verily, I say, do not contend with the Qur'ān)). The people stopped reciting along with the Messenger of Allah, peace and blessings be upon him and his progeny, in the audible prayers since they heard that.<sup>97</sup>

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((When someone is made the imam, he should be followed. When he recites, listen attentively)).

<sup>97</sup> Transmitted in the *Muwatta*, *Sunan Abi Dawūd*, *Sunan an-Nisā'i*, *Sunan Ibn Māja*, and *Musnad Ahmed*.



According to the school of ash-Shāfi', one does not recite anything with the imam, except the *Fātiha*; even in the audible prayers. They use as a proof what is narrated on the authority Ubāda bin as-Šamit: We prayed the dawn prayer with the Messenger of Allah, peace and blessings be upon him and his progeny, and he said: ((Did you not recite behind me?)) We said: "Yes, O Messenger of Allah." He replied: ((Do not do that [i.e. do not recite anything], except the *Fātiha*)).<sup>98</sup>

It is narrated on the authority of 'Ali, upon him be peace, that a man came to him and greeted him while he was in the mosque. He asked him: ((Did you pray two units?)) He replied: "No." He then said: ((Nevertheless, we would pray. We would stand aside to pray. One of the two companions would lead the prayer)).

It is narrated on the authority of 'Imrān bin Hušayn that a young man asked about the prayer of the Messenger of Allah, peace and blessings be upon him and his progeny, during travel. He said: The Messenger of Allah, peace and blessings be upon him and his progeny, prayed two units while travelling until he returned home. He stayed in Mecca 18 and prayed two units. Then he said: ((O people of Mecca, it is correct to pray two units for the one who is travelling)). Similar is narrated on the authority of 'Umar. It was done in Mecca and it says: "There is no objection in that".

There is no apparent disagreement in this. The disagreement is regarding the traveller appointing a resident as an imam. The methodology of al-Qāsim and Yahya, upon him be peace, in *Al-Ahkām* is: "This proves that it is not correct for a traveller to pray with the resident except if it means forfeiting their obligatory prayers." Al-Hādi ila al-Haqq, upon him be peace, says in *Al-Muntakhab*: "The traveller prays behind the resident. The validity for it is not in *Al-Ahkām*. Its endorsement is the narrations on the authority of the Prophet, peace and blessings be upon him and his progeny. Consequently, if he prays four units with him [i.e. the imam], this would be a case of an increase in his prayer and his prayer would be contrary to the prayer of the Messenger of Allah, peace and blessings be upon him and his progeny. If he prays two units and then leaves from behind the imam [who prays four], this would be contrary to the statement of the Messenger of Allah, peace and blessings be upon him and his progeny: ((When someone is made the imam, he should be followed)).

If it is said: Then what about the fear prayer? We reply: That is due to an excuse and there is no proof in an exception other than avoiding something that's better. Consequently, if someone prays alone, his prayer is permissible. Regarding what is narrated about 'Uthmān praying four units at Mina and Ibn 'Umar praying four units with an imam and two units when he was alone, this was due to the opinion of the school of thought that the shortening of the prayer is a dispensation.

It is narrated on the authority of 'Ali, upon him be peace, that a man prayed with the people [i.e. he led the people in prayer] while he was not in the state of ablution. He said: ((He repeats the prayer and they repeat it)).

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The imam is a guarantor, and the caller to prayer is a trustee)).

It is narrated on the authority of Abu Bakra that the Messenger of Allah, peace and blessings be upon him and his progeny, entered the dawn prayer and declared Allah's greatness. Then he motioned to us with his hand; that is, to imply, "Stay where you are!" He returned with his head dripping water and prayed with them. When the prayer was finished, he said: ((Verily I am a man just like you all. I was in the state of ritual impurity)).

It is narrated on the authority of Abu Hurayra: I stood for the prayer and the people formed into rows. Then the Messenger of Allah, peace and blessings be upon him and his progeny, left from his place [i.e. to lead the prayer]. Someone mentioned that he [i.e. the Prophet] had not taken the purification bath. The people then said: "Stay where you are!" No one moved from where they were, and we all waited until he returned to us. He took the purification bath. In some of the reports, it says that he, peace and blessings be upon him and his progeny, said: ((I am like you all)). In other reports, it says: ((Be at ease)).

Our comments: There is no proof in the report that he left his prayer. In some of the reports, it says that he, peace and blessings be upon him and his progeny, motioned to the people to sit down. Even if they [began the prayer by] declaring Allah's greatness, there is no proof in this because they did not continue with the prayer. Our opponents have no proof for this.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Do not stand until you see me stand up)); meaning, for the prayer. It is also narrated: ((When you establish the prayer, do not stand until you see me stand for it)).

There is, also, no evidence for our opponents in this. They say: If one was a follower in the prayer, he can be made the imam according to you. Verily your doctrine states that if the imam becomes impure from an occurrence (*hadath*), he leaves from the prayer and another person stands in his place [to lead the prayer]. Then he prays behind him [when he returns]. Their prayers will not be invalidated although the prayer of the imam was invalidated.

Our comments: This matter is not as you surmise because the leadership [of the prayer] and the prayer may abandon correctness. The impure occurrence of the imam invalidates his ablution. The invalidation of his ablution exceeds the invalidation of his prayer. By analogy, the third meeting place for water if there is a meeting place for ritual impurities. Also,

<sup>98</sup> Transmitted by al-Bayhaqi in his *As-Sunan al-Kubra*, al-Hākim in *Al-Mustadrak*, and ad-Daraqutni in his *As-Sunan*.

by analogy, the imam remains in the Friday prayer service (*al-Jumu'a*) even if he performed a thing. That is not the same as ritual impurity. Consequently, he does not leave the correctness of the prayer and the prayer of the follower as is evident from the statement of the Messenger of Allah, peace and blessings be upon him and his progeny: ((The imam is a guarantor...)). Regarding the issue of whether an impure occurrence abandons the correctness of the prayer, their prayer follows the ruling of his prayer. Until an impure occurrence occurs, he [i.e. the imam] is the guarantor to that which annuls the ablution. It is upon them to follow the imam, or other than him, in their prayers. Similarly, if one catches one unit with the imam, he is a follower and he has to continue the prayer after the imam leaves. Likewise, the one who joins the prayer in a unit outside of its time follows the imam in the rest of the prayer outside of its time. This is still correct.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Follow me and take into mind the rulings and prohibitions)).

It is narrated on the authority of 'Abdullah bin Abdur-Rahmān al-Anṣārī that Salmān al-Fārsī and Abu Sa'īd al-Khudrī placed Hudhayfa in front of them [to lead the prayer] in Al-Mada'in. According to him, Usāma then prayed with them. Hudhayfa was on a raised surface and was higher than them. Salmān took him by the shoulder and pulled him until he descended. Then he said: "I heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((One does not pray in front of the people while on a raised surface higher than them))."<sup>99</sup> Abu Sa'īd and Usāma said: "This is true."

It is narrated on the authority of 'Ammār bin Yāsir that he was in Al-Mada'in and established the prayer. 'Ammār was placed forward [to lead the prayer] and he stood on a bench. He prayed and the people were lower than him. Hudhayfa came forward, took 'Ammār by his hand, and pulled him until he descended. When 'Ammār completed the prayer, Hudhayfa said to him: "Did you not hear the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((If people make a man the imam, he does not pray elevated above them))?"<sup>100</sup>

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((There's no congregation for the one who prays in an open courtyard)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he was praying the first unit of the fear prayer with the first group. The first group then left and started praying by themselves.

It is narrated on the authority of Abu Bakr that he led the people in prayer during the illness of the Messenger of Allah, peace and blessings be upon him and his progeny. He was found to be delicate. Then, he [i.e. the Prophet] went to the mosque staggering between two [i.e. he was held up by two men on either side]. [The people] were being led in their prayers. Abu Bakr left from leading the prayers and the followers placed him [i.e. the Prophet] ahead to lead the prayers.

It is narrated on the authority of Ā'isha that the Prophet, peace and blessings be upon him and his progeny, came and stood to the left of Abu Bakr [i.e. while he led the prayer].

It is narrated on the authority of Ibn Abbās that the Messenger of Allah, peace and blessings be upon him and his progeny, took the recitation, in regards to preventing it, from Abu Bakr.

#### Chapter Regarding the Prostration of Forgetfulness

It is narrated on the authority of Thawbān: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((For every act of forgetfulness, prostrate twice after the final salutation)).<sup>101</sup>

It is narrated on the authority of 'Abdullah bin Ja'far that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Whoever has doubt in his prayer should prostrate twice after the final salutation)).<sup>102</sup>

It is narrated on the authority of 'Alī, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, prayed the noon prayer with us, and he prayed five units. Some of the people then said to him: "O Messenger of Allah, has the prayer been increased?" He replied: ((What do you mean?)) They replied: "You prayed five units with us." He said: ((Face the *qibla*; declare "*Allahu Akbar*"; sit down; prostrate twice, however, there are no recitations or bowings; then, recite the final salutation)).

It is narrated on the authority of Ā'isha: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The prostration of forgetfulness compensates for all additions and deficiencies)).<sup>103</sup>

It is narrated on the authority of 'Abdullah bin Mas'ūd—the Prophet, peace and blessings be upon him and his progeny: ((If one of you forgets something in his prayer, he should inquire and prostrate the prostrations of forgetfulness)).

<sup>99</sup> Narrated in *Kanz al-Ummāl*.

<sup>100</sup> Narrated in *As-Sunan Abi Dawūd*, *Kanz al-Ummāl*, and *As-Sunan al-Kubra*.

<sup>101</sup> Narrated in *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Kanz al-Ummāl*, *Musannaf of Ibn Abdur-Razzāq*, *Kanz al-Ummāl*, *Al-Mu'jam al-Kabīr*, and *As-Sunan al-Kubra*.

<sup>102</sup> Narrated in *Sunan an-Nisā'i*, *Kanz al-Ummāl*, and *As-Sunan al-Kubra*.

<sup>103</sup> Narrated in *Fath al-Bāri*, *Kanz al-Ummāl*, *Al-Mu'jam al-Awsat*, and *As-Sunan al-Kubra*.

It is narrated on the authority of Alqama—Abdullah: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((If one of you prays and does not remember if he prayed three or four, he should consider that he was accurate in whatever he did and end the prayer. Then [he should] recite the final salutation, prostrate the prostrations of forgetfulness, recite the testimony of faith, and then recite the final salutation)). Similar is narrated on the authorities of Abu Sa'īd al-Khudri, Ibn 'Umar, and Abu Hurayra.

It is the practice of the people to not inquire based on opinion. Indeed, it is based upon certainty and one makes a false impression in increase. They use a proof what is narrated on the authority of Abu Sa'īd al-Khudri—the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((If one of you prays and does not remember if he prayed three or four, he should be clear with certainty and remove doubt)). [They also use] what is narrated on the authority of Abdur-Rahmān bin 'Awf: "I heard the Messenger of Allah, peace and blessings be upon him and his progeny, say: ((If one of you have doubts in his prayer regarding one [unit] or two, he should assume that it was one. If one of you has doubts in his prayer regarding three [units] or four, he should assume that it was three; since, false impression is in increase))."

Our comments: According to us, one is increased in doubts builds upon certainty and it is the minimum, as they said. It is what is meant by al-Qāsim's, upon him be peace, statement: "Whoever is afflicted by many doubts in his prayer should continue with it, and not pay attention to the conflict of his doubt." However, this permits one to have many doubts because doubt may habitually grow, make certainty impossible, and supposition will triumph. Moreover, if it is possible for the one who has doubts to inquire then his supposition will overcome this thing and he will act upon it and perform the prostration of forgetfulness. This may validate his prayer. Acts of worship are made clear by knowledge. One's supposition should overcome when it comes to matters such as, finding the *qibla*, purity, and the fasting of a prisoner if there is dubiety in that. Consequently, there is an obligation to avoid addition just as there is an obligation to avoid deficiency.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Leave that in which there's doubt for that in which there is no doubt)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he established two units [of prayer] and forgot to sit down. He completed the standing and prostrated twice for forgetfulness.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((It is not for one behind the imam to do the prostration of forgetfulness when the imam does it. Afterwards, the one behind him does the prostration of forgetfulness)).<sup>104</sup>

Our comments: This report means that if the follower doubts and was not informed about a third or fourth of the prayer, he follows the imam and does not make perform the prostration of forgetfulness for it. However, if he prostrates the prostration of forgetfulness, he does so for specificities like making the glorification in the place of silent recitation, reciting in the place where one makes the glorification, as well as [reciting] in the bowing and prostration. For all of this, one performs the prostration of forgetfulness. This is from the aforementioned report: ((For every act of forgetfulness, prostrate two times after the final salutation)). That is general for the imam, follower, and the one praying alone.

It is narrated on the authority of 'Abdullah bin Mālik that he saw the Messenger of Allah, peace and blessings be upon him and his progeny, stand in the first two units of prayer, and he forgot to sit down. He completed it by standing and prostrated twice for forgetfulness after the completion of his prayer.

Our opponents use as a proof what is narrated on the authority of Mu'awiya about the Prophet, peace and blessings be upon him and his progeny, prostrating the prostration of forgetfulness before the final salutations. According to us, Mu'awiya did not act upon his *hadīth* which diminishes his reliability. If the *hadīth* is authentic then the meaning is that he prostrated before the final salutations of his prostration of forgetfulness, not before the final salutations of his prayer. The reports prove that the prostration of forgetfulness and the final salutation are obligatory, while the testimony of faith is amongst the recommended (*mustahāb*). This is because in the *hadīth* of Ibn Mas'ūd, he mentions the testimony of faith; while in some reports, it is not mentioned at all. This proves that it is recommended. On the other hand, the final salutation is mentioned in his statement: ((...is made permissible by the salutation)). The two prostrations are sanctimonious (*ihrām*) like the sanctimonies of the prayer because they [prostrations] compensate for [the prayer]. In all of the reports, the final salutation is mentioned, so this proves that it is obligatory.

It is narrated on the authority of 'Ali, upon him be peace: ((The Messenger of Allah, peace and blessings be upon him and his progeny, prayed the noon prayer with us, and he prayed five units. He then faced the *qibla* and declared Allah's greatness; sat down; prostrated twice with no recitations or bowings; and lastly recited the final salutation)).

#### Chapter on Making Up the Prayers

It is narrated on the authority of 'Ali, upon him be peace: I came to the Prophet, peace and blessings be upon him and his progeny, and it was said to him that 'Abdullah bin Rawāha was heavy. So, he went to him while he was

<sup>104</sup> Related in *As-Sunan ad-Daraqutni*.

unconscious. [After regaining consciousness], ‘Abdullah bin Rawāḥa said: “O Messenger of Allah, I was unconscious for three days. How can I perform the prayer?” The Messenger of Allah, peace and blessings be upon him and his progeny, replied to him: ((Pray the prayer on the day that you recovered, for it is your compensation)).

The one that opines that the prayer should be made up, uses as a proof what is narrated on the authority of ‘Ammār that he was unconscious for a day and a night and he made up the prayer. In some reports, it mentions him being unconscious for three days and nights and making up the prayers. According to us, this making up of the prayers was a recommendation because unconsciousness lies outside of the circumstances for the prayer, and the above-mentioned is not obligated to make up the prayer if it was impossible to stand, bow, and prostrate.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Whoever misses the prayer, forgets it, or sleeps during it, should pray it once he recalls it)).

It is narrated on the authority of Samūra that he wrote to his son that the Messenger of Allah, peace and blessings be upon him and his progeny, commanded them that whoever is preoccupied from the prayer or forgets about it until it is time to pray the next prayer, should pray that which he missed from the prescribed prayers.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said to Amr bin al-‘Āṣ: ((Islam obligates that which was before it)).

It is the practice of the people that the apostate is obligated to make up the missed prayers. They use as a proof the statement: ((Whoever misses the prayer, forgets it, or sleeps during it, should pray it once he recalls it)). They also use as a proof what is narrated on the authority of Abu Bakr that he said in the presence of the *Muhājirūn* and *Anṣār* concerning the people of apostasy: “Even if they withheld a hobble cord from what they owe the Messenger of Allah, peace and blessings be upon him and his progeny, I would fight them for it!” They say that if this proves that the purification dues (*zakāt*) are obligatory for the apostate, then the prayer is equally obligatory on them.

**Our comments:** Regarding the statement of the Prophet, peace and blessings be upon him and his progeny: ((Whoever misses the prayer, forgets it, or sleeps during it, should pray it once he recalls it)), this was addressed to the believers. If that was obligatory upon the apostates, it would imply that it was obligatory on the disbelievers. The consensus of the Muslims holds that making up the prayers is not obligatory upon the non-Muslims under Muslim protection (*ahl adh-dhimma*). This also applies to apostates. We substantiate our report with the statement of Allah, the Exalted: {[Say to the disbelievers that if they stop, what has previously happened will be forgiven...](#)} (Q. 8:38).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that the four prayers elapsed during the Battle of *al-Khandaq*. When there was a gap at night, they made up all of the prayers in order.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Whoever forgets the prayer or sleeps during it, should pray it once he recalls it)).

Some people use this report as a proof that making up the missed prayers in order is obligatory. According to us, this is not an obligation but rather, a recommendation; similar to making up the purification dues and fasting. If not for this report, there would be no proof for the obligation of making up in order. Allah, the Exalted says regarding making up missed fasts: {[If you are sick or travelling, repeat the fast a like number of days](#)} (Q. 2:184). This proves that making up the fast in order is not obligatory; the same applies to the prayer.

It is narrated on the authority of Umm Hāni: The Messenger of Allah, peace and blessings be upon him and his progeny, came in and asked for something to drink. He drank and then, he gave me the remainder. I drank it and said: “O Messenger of Allah, I was fasting but I wanted to drink from your remainder.” The Messenger of Allah, peace and blessings be upon him and his progeny, replied: ((If this was Ramadan, you would have to fast a day in its place. If this was a voluntary fast, you can make it up if you want or you don’t have to make it up if you want)). This proves that if one enters a voluntary prayer and then discontinues it, it is not obligatory to make it up.

It is narrated on the authority of Umm Hāni: The Messenger of Allah, peace and blessings be upon him and his progeny, came in on the Day of Conquest [of Mecca]. He took a vessel and drank from it. Then I drank from it. I said: “I was fasting.” He replied: ((The voluntary acts are the *amīr* to the soul (*naḥs*). If you want, you can complete it; if you want you can break your fast)). In some of the reports, Umm Hāni said: The Messenger of Allah, peace and blessings be upon him and his progeny, came in with a drink on the Day of Conquest of Mecca. I took a drink from it while I was fasting. I wanted to gain virtue from the remainder [of the drink]. I said: “O Messenger of Allah, I was fasting.” He replied: ((Did you make it up according to your wishes?)) I said: “No.” He said: ((No problem)).

His, peace and blessings be upon him and his progeny, statement: ((No problem)) proves that it is not a sin to not make it up. If it was required to make it up, he would have taught her that.

The one who says that making up is obligatory uses as a proof what is narrated on the authority of Ibn Shihāb—‘Urwa—Ā’isha: Hafṣa and I were doing some voluntary fasting and food was offered to us. We broke our fast and ate it. Then, the Messenger of Allah, peace and blessings be upon him and his progeny, came in, and we asked him about it. He

replied: ((Make up a day in its place)).<sup>105</sup>

This is weak because it was narrated on the authority of Ibn Jarīr who said: “I said to Ibn Shihāb: ‘You relate a *hadīth* on the authority of ‘Urwa—Ā’isha—the Prophet, peace and blessings be upon him and his progeny: ((Whoever breaks a voluntary fast should make it up))?’ He replied: ‘I did not hear anything like that from ‘Urwa. But I did relate a *hadīth* on the authority of Ā’isha that is contrary to this chain of authority.’” If this *hadīth* is authentic, then it only applies to a specific situation. Verily, his, peace and blessings be upon him and his progeny, statement: ((Pray your five and fast your month...)) proves that making up the voluntary is not obligatory.

#### The Chapter on the Travelling Prayer and Fear Prayer

It is narrated on the authority of Ibn Abbās: “Allah has obligated by the tongue of your Prophet: four units during residency and two units during travel.” Similarly is narrated on the authorities of Usāma bin Zayd, Ṭawūs, and Ibn Abbās.<sup>106</sup>

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that a man came to him for a need while he was having lunch. He then said to him: ((Would you like some lunch?)) He replied: “I am fasting.” He then said: ((Verily Allah has placed upon the traveller half of the prayer and fast));<sup>107</sup> meaning that it is a dispensation to avoid the fast while travelling. In some of the reports, it says: ((...cut the prayer in half)).

The practice of the people is that the shortening is a [voluntary] dispensation like the shortening the prayer out of fear. They use as a proof Allah’s statement: {...if you fear that those who disbelieve may attack you...} (Q. 4:101). They also use as a proof what is narrated on the authority of Ā’isha: “The Messenger of Allah, peace and blessings be upon him and his progeny, shortened [the prayer] and completed [the full prayer] in travel.” Another proof they use is what is narrated on the authority of Anas: “We would shorten [the prayer] and complete it, and no one censured the other for it.”

We interpret these two reports to mean that “shortened and completed” refers to shortening the units of prayer to two and completing the recitation and units in full. We refute their statement by means of the apparent reports that mention the obligation of shortening [the prayers], as well as the consensus of the majority of the *Ummah*. It is also the position of al-Qāsim, Ahmed bin ‘Isa, Abu Hanīfa and his companions, as well as the generality of Companions. According to the Imamis, shortening the prayer during travel is an obligatory command. Regarding the verse, it specifically refers to the fear prayer. It is described as shortening in number.

It is narrated on the authority of Abu Ja’far [i.e. Muhammad al-Bāqir], upon him be peace: “The prayer was revealed to the Prophet, peace and blessings be upon him and his progeny, as comprising of two units by two units, except for the sunset prayer. Then, the Messenger of Allah, peace and blessings be upon him and his progeny, increased the noon, afternoon, and evening prayers by two more units. The former ruling [i.e. praying two units] applies to the traveller.”

It is narrated on the authority of Ā’isha: “At first it was obligatory to pray two units by two units. When the Messenger of Allah, peace and blessings be upon him and his progeny, settled in Medina, he prayed all of the prayers this way, except for the sunset prayer. It was on an odd day that the dawn prayer was increased in its recitation. When one travelled, the prayer [during travel] remained as it was the first time [i.e. two units].”

It is narrated on the authority of ‘Abdullah bin al-Hasan—his ancestors—’Ali, upon them be peace: ((We used to pray two units by two units with the Messenger of Allah, peace and blessings be upon him and his progeny, while travelling; in fear or security)).

It is narrated on the authority of Ibn Abbās: The Messenger of Allah, peace and blessings be upon him and his progeny, would leave his family and pray only two units until he returned. When he settled in Mecca, he prayed eighteen units, two by two. Then he said: ((O people of Mecca, settle and pray two units, for we are travellers)).<sup>108</sup>

It is narrated on the authority of Ya’la bin Munabbih: I said to ‘Umar: “Verily, Allah, the Exalted, says: {...there is no blame on you for shortening the prayer if you fear that the disbelievers may attack you...} (Q. 4:101); however, the people are in security.” He replied: “I am amazed by what amazes you from it!” I asked the Messenger of Allah, peace and blessings be upon him and his progeny, about it, and he said: ((Allah conveys a right to you by it, so accept His right)).

It is narrated on the authority of ‘Imrān: “The Messenger of Allah, peace and blessings be upon him and his progeny, travelled and prayed two units by two units until he returned to his family. When he settled in Mecca, he prayed 18 units, two by two.”

<sup>105</sup> Narrated in *As-Sunan al-Kubra*, *Majmu az-Zawā’id*, and *Mu’jam al-Awsat*.

<sup>106</sup> Narrated in *Fath al-Bāri*, *Sahīh Muslim*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Sunan an-Nisā’i*, *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Al-Mu’jam al-Kabīr*, and *As-Sunan al-Kubra*.

<sup>107</sup> Narrated in *Sahīh Muslim*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Sunan an-Nisā’i*, *Kanz al-Ummāl*, *Al-Mu’jam al-Kabīr*, and *As-Sunan al-Kubra*.

<sup>108</sup> Narrated in *Fath al-Bāri*, *Musnad Ahmed*, *Muwatta’ of Mālik*, *Al-Muṣannaf* of ‘Abdur-Razzāq *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Al-Mu’jam al-Kabīr*, and *As-Sunan al-Kubra*.

It is narrated on the authority of Hāritha bin Wahab: “The Messenger of Allah, peace and blessings be upon him and his progeny, prayed two units with us in Mina while we were settled and secure.”

It is narrated on the authority of ‘Abdullah : “We prayed two units at Mina with the Prophet, peace and blessings be upon him and his progeny, as well as with Abu Bakr and ‘Umar respectively.”

It is narrated on the authority of Anas bin Mālik: “We prayed four units for the noon prayer with the Messenger of Allah, peace and blessings be upon him and his progeny, in Medina. We prayed two units in Dhul-Halifa.”

If the shortening was conditioned by fear, it is shortened in description without being shortened in number. Consequently, if it is shortened in number, it would include the dawn and sunset prayers. It is the general prayers and it doesn’t distinguish the three.

It is narrated on the authority of Abu Hurayra: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((A woman does not travel a *barīd*<sup>109</sup> except with her husband or a close, male relative)).<sup>110</sup> This proves that travel consists of at least a *barīd*.

It is narrated on the authority of Zayd bin ‘Ali—his ancestors—‘Ali, upon them be peace, that travel is at least a *barīd*. The same ruling is narrated on the authority of ‘Abdullah bin al-Hasan bin al-Hasan. It is also the statement of Abu ‘Abdullah ad-Dā‘i, may Allah be pleased with both of them.

It is the practice of the people that travel consists of at least three days. They use as a proof the report: ((The traveller wipes [the leather socks] for three days, and the resident does so for a day and night)). This is far-fetched from two perspectives: First, it is a report that they base on analogy and the wiping of the leather socks is abrogated. Second, the time that one wipes [over the leather socks] might be clear, but the idea that this is the least distance that constitutes travel, is not clear.

It is narrated on the authority of al-Hādī ila al-Haqq, upon him be peace, in a chain of authority reaching back to the Prophet, peace and blessings be upon him and his progeny, that a man who leaves for travel shortens [the prayer] once he disappears from the sight of his family’s house.

The doctrine of the one who opines that shortening is a dispensation is that one does not shorten the prayer except in the case of travel in obedience. They are also of the opinion that one does not shorten in the case of travel in disobedience. They use as a proof what is narrated on the authority of ‘Ali, upon him be peace, that he said: ((It is not permissible to shorten the prayer for ten: a donkey driver, a camel driver, a sailor, a shepherd, one who normally goes to a retreat with some of his things left there (*al-muntaja’ lil-qitr mutba’an atharahu*), a runaway slave, a courier in a land of corruption, a hunter, a sultan making his rounds in his sultanate, and an owner of a hamlet making his rounds on the hamlet that he is in charge of)).

We say that this report is a weak one that no one can rely on. If it was authentic, the intent would be for the one who travels less than a *barīd*. Consequently, [it is also inauthentic] because some of those mentioned might be travelling in obedience to Allah, the Exalted.

It is narrated on the authority of ‘Ali, upon him be peace: ((The one who makes the complete prayer is the one who remains in a place for ten [i.e. days] while stating each day “I am leaving tomorrow” shortens up until a month)).

It is narrated on the authority of ‘Ali, upon him be peace: ((If one stays for ten days, he makes the complete prayer)). It is also narrated by ‘Ali, upon him be peace: ((If a traveller decides to remain in a place for ten days, he makes the complete prayer)).

It is the practice of the people that one does not make the complete prayer if one remains in a place for more than a month while stating each day “I am leaving tomorrow.” They use as a proof what is narrated on the authority of Ibn ‘Umar that he remained in Azerbaijan for six months and shortened the prayer. They also use as a proof what is narrated on the authority of Anas that he remained in Nishapur for two years and shortened the prayer.

If these are authentic, it could be understood from two perspectives: First, the statement of ‘Ali, upon him be peace, provides more certainty than both of their actions. Second, according to us, both of their actions applied to them moving from place to place [within their respective locals], and they did not remain in one place while they were there.

It is narrated on the authority of Sālih bin Khawāt: “I prayed with the Messenger of Allah, peace and blessings be upon him and his progeny, one day at *ar-Raqā* and a group lined up with him. The group was facing the enemy. Those with him prayed just one unit with him. After he established [the prayer], they completed the prayer by themselves. Then they departed to face the enemy. Then a group came afterwards and prayed a unit with them for the remainder of the prayer. When he sat down, they completed the prayer by themselves. Then they performed the final salutations.”

It is narrated on the authority of Sālih bin Khawāt—Sahl bin Abi Khathayma that the Prophet, peace and blessings be upon him and his progeny, did similarly and said that one performs the last bowing, prostrate, and then the final

<sup>109</sup> A *barīd* is defined as four *farsakhs* which totals to approximately 12 miles. Ref. *Mu’jam al-Lughat al-Fuqaha*

<sup>110</sup> Narrated in *Kanz al-Ummāl*, *Al-Mustadrak*, and *As-Sunan al-Kubra*. In *Al-Mustadrak*, al-Hakim says that this *hadīth* is “authentic according to the conditions of Muslim although he does not relate it.”



salutation. Afterwards, they stand, complete the remaining units, and then they perform the final salutation.

It is the practice of the people that when the first group prostrated in the first prostration they completed the prayer to go face the enemy. Then the second group went to pray by prostrating in the place [of the first group] and then face the enemy. Each group makes up for the other, unit by unit.

They use as a proof what is narrated on the authority of Ibn ‘Umar that when the Prophet, peace and blessings be upon him and his progeny, prayed the fear prayer, the first group completed the prayer after the first unit and then made room for the second group. Then the second group came and prayed the second unit with the Prophet, peace and blessings be upon him and his progeny. Then he, peace and blessings be upon him and his progeny, performed the final salutation and the second group went to join the first group. The first group performed the first unit, and the second group performed the second unit. They also use as a proof what is narrated on the authority of Ibn Abbās that the Prophet, peace and blessings be upon him and his progeny, prayed the fear prayer. He prayed the first unit with the first group and the second unit with the second group.

If these two reports are authentic, we interpret them to mean that it was not possible at that time for them to do other than that because of the war situation and they subsequently engaged in fighting. This would be similar to a situation in which it is not possible to establish the prayer with its standing, bowing, and prostration. They engage in the remembrance of Allah and practice what is possible from the prayer.

We incline more towards our narrations because the shortening of the prayer does not mean to discontinue it. However, he shortened it here so they completed it themselves leaving the leadership of the imam. Regarding them leaving the prayer before its completion, it discontinues and invalidates it; such as the permeation between the two units by walking, war, speech, or too many actions. Consequently, the fear prayer applies to that which is by necessity. It is the fear of an enemy and the anxiety of elapsing of the time. The necessity allows those following the imam to leave from following him after they pray behind him. Otherwise, one does not leave the necessity to shorten the prayer.

It is the practice of the people that two groups establish the prayer altogether, and when the imam begins the prayer and prostrates, the first group prostrates with him and the second group stands guard over them. Then, when they prostrate the last prostration, the other group begins to prostrate. Then, the first group stands guard over the second group.

They use as a proof what is narrated on the authority of Abu Yusuf—the Prophet, peace and blessings be upon him and his progeny, that he prayed the fear prayer. They formed two prayer lines behind him. Then, he, peace and blessings be upon him and his progeny, began the prayer by declaring *Allahu Akbar* and all of them began the prayer after him by declaring *Allahu Akbar*. Then he prostrated, and those close to him in the first prayer line prostrated with him. Those in the second prayer line stood guard with their weapons. Then he stood up and they [i.e. the first group] stood up; afterwards, the second prayer line prostrated. Then they stood up. The second group did what the first group did and likewise. Also, it is recorded that Abu Yusuf used to say: “The fear prayer was abrogated.” It is also recorded that he said: “It [i.e. the fear prayer] was specific to the Prophet, peace and blessings be upon him and his progeny.”

Our comments: We say that the abrogation of the prayer is not mentioned in the Book or the *Sunnah*, and there is no proof that it was specific to the Prophet, peace and blessings be upon him and his progeny. Regarding the narration of Abu Yusuf, it is contrary to the clear verse. Allah, the Exalted, says: {And when you are with them and lead them in prayer, let a group stand with you...} (Q. 4:102). This *hadīth* that mentions that both groups stood together with him at the same time, is contrary to the clear verse. Then, He says: {...when they have prostrated with you, let them go behind you and let the other group come forward that did not pray and let them pray with you}. This makes it clear that they did not pray with him at the same time. The meaning of the Exalted’s words {...when they have prostrated with you, let them go behind you} is that they make room for the others to pray.

It is narrated on the authority of ‘Ali, upon him be peace, that he said regarding the fear prayer during the sunset prayer, the imam prays the first two units with the first group and only one unit with the second group.

Our comments: This is because if the first group was to only pray one unit with the imam and then conclude the prayer, they would have left the prayer without excuse. However, the second group had an excuse because they joined the prayer with the imam.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he prohibited the follower from raising his head before the imam in bowing and prostration.

It is the practice of the people that the fear prayer is permitted while sedentary [i.e. not travelling]. They use as a proof what is narrated on the authority of Abu Bakr that the Prophet, peace and blessings be upon him and his progeny, prayed the fear prayer with them. He prayed two units with the first group, and they departed. Then the second group came and prayed two units. The Messenger of Allah, peace and blessings be upon him and his progeny, prayed four units and each group prayed two units. They say: This proves that he was a resident.

Our comments: This is contrary to the clear statement of Allah, the Exalted: {When you travel throughout the land, there is no blame on you for shortening the prayer, if you fear that those that disbelieve may attack you} (Q. 4:101). The Exalted connects the obligation of its application [i.e. shortening the prayer] to both conditions: fear and travel.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said to ‘Imrān bin Huṣayn: ((Pray standing. If you are not able to, then do so sitting. If you are not able to do that, then do so lying on your sides while gesturing)).

This is a proof that the soldier who fears that the prayer time will expire and he is not able to pray standing, can pray in whatever way is possible. If that is not possible, he can do remembrances (*dhikr*) of Allah by saying “*Allahu Akbar*” and gesturing to the best of his ability. The Exalted says: {Stand before Allah humbly submissive. But if you fear [i.e. an enemy], then [pray] on foot or riding} (Q. 2:238-239); as we previously mentioned.

#### The Chapter on the Friday Prayer and the Two Festival (‘Eidayn) Prayers

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The Friday prayer service is obligatory upon you in my place...)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that before the migration (*al-hijra*), while he was in Mecca, he wrote to Muṣ‘ab bin ‘Umayr who was in Medina. He commanded him to pray two units for the Friday prayer after noon and give a sermon before it. Muṣ‘ab gathered with twelve men at the house of Sa’d bin Abi Khathayma. This is recorded as the first Friday prayer service.

It is the doctrine of ash-Shāfi’ that the Friday prayer service is not obligatory for less than 40 men. He uses as a proof what is narrated about the first Friday prayer service in Medina comprising of 40 men. He also uses a narration in which the Prophet, peace and blessings be upon him and his progeny, conducted the Friday prayer service in Medina while there were 40 men.

There is no evidence for ash-Shāfi’ in these two reports. There is no disagreement that 40 men can gather for the Friday prayer service as well as more than that. We place more weight on our report because the quantity was less than 40, and the Exalted says: {O you who believe, when the call is made for prayer on Friday, rush to the remembrance of Allah...} (Q. 62:9). In it, He mentions the plural, and the plural literally implies three people other than the imam.

It is the doctrine of Abu Yusuf that it is obligatory upon two people other than the imam. The consensus holds that the plural literally implies three people, which is analogical evidence that it is the limit.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The Friday prayer service is obligatory upon all Muslims)).

It is narrated on the authority of Mālik that Sa’d bin Dārim conducted the first Friday prayer service in the stony area of *Bani Bayāda*.<sup>111</sup>

It is narrated on the authority of Ibn Abbās that the first Friday prayer service in Islam was by *Jawātha*, a village in Bahrain.

These two reports prove the obligation of the Friday prayer service in villages and springs when there is a group of resident Muslims and a mosque where they can assemble.

It is the practice of the people that the Friday prayer service is not obligatory except in the cities. They use as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((There is no Friday prayer service except in the main mosque of the city)).

We place more weight on our report because of the verse and the narration. We interpret the report of Abu Hanifa’s companions to mean that the negation of perfection and virtue like what is narrated: ((There is no prayer around a mosque except in the mosque)). The same intended meaning applies to “city”; that is, the residential settlement. Our comments: If there is a mosque, then one has the Friday prayer service in it; provided that its usage by the Muslims was inherited by their predecessors. They do not conduct the Friday prayer services except in mosques. There is no narration on the authority of the Prophet, peace and blessings be upon him and his progeny, that establishes the Friday prayer service in anyplace except mosques.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he prayed the Friday prayer during the time for the noon prayer.

It is narrated on the authority of Anas: “We used to pray with the Messenger of Allah, peace and blessings be upon him and his progeny, when the sun inclined—that is, the Friday prayer.

It is narrated on the authority of Jābir: “We used to pray with the Messenger of Allah, peace and blessings be upon him and his progeny, on Friday. Then, we would return, relax, and shower.” Ja’far also said this and narrated the *hadīth* on the authority of his father that this was during the sun’s decline from the zenith.

It is the practice of the people to pray before the sun’s decline from the zenith. They use as a proof what it narrated: “We used to pray with the Prophet, peace and blessings be upon him and his progeny, on Friday and then depart until we didn’t notice any shadows.”

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<sup>111</sup> Narrated in *As-Sunan Abi Dawūd*, *Sunan ad-Daraqutni*, *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Sunan Ibn Māja*, *Al-Mustadrak*, *Al-Mu’jam al-Kabīr*, and *As-Sunan al-Kubra*.

Our comments: In some reports it says: "...until we didn't notice any shadows to take shade from." According to us, this refers to the big things in which one can take shade from. This can easily apply to the beginning of the sun's decline from the zenith.

It is narrated on the authority of Jābir bin Samūra : "I was with the Messenger of Allah, peace and blessings be upon him and his progeny, while he gave two sermons and sat between them.

It is narrated on the authority of Ja'far—his father: "The Messenger of Allah, peace and blessings be upon him and his progeny, gave a sermon standing. Then he would sit, and afterwards, stood up and gave another sermon."

It is narrated on the authority of Ibn Abbās: "On Friday, the Prophet, peace and blessings be upon him and his progeny, gave a sermon standing. Then he would sit, and afterwards, stood up and gave another sermon." Similar is narrated on the authority of Nāfi'—Ibn 'Umar—the Prophet, peace and blessings be upon him and his progeny.

Our comments: These reports prove the obligation of two sermons because this was the practice of the Prophet, peace and blessings be upon him and his progeny, and it was clear that this was applied. This is from the statement of Allah, the Exalted: {...rush to the remembrance of Allah} (Q. 62:9).

It is narrated on the authority of Jābir: The Prophet, peace and blessings be upon him and his progeny, delivered the sermon to us on Friday. He then said: ((Know that Allah, the Blessed and Exalted, made the Friday prayer service obligatory upon you in my place, on this day, and in this month to the Day of Judgment. Whoever leaves it during my lifetime, makes light of it and its obligation after my death, and refrain from it while there is a just or tyrannical imam—Allah will not join with him and there will be no blessings in his affairs)).<sup>112</sup>

Our comments: This report proves the existence of the imam for the soundness and obligation of the Friday prayer service. It is the belief of the people that it is obligatory even with the existence of tyrant, and they use this report as a proof.

According to us, if the tyrant is one inwardly and outwardly, this would not fulfil the condition of the Friday prayer service. If one cannot rely upon him to fulfil the rights of the people in matters like truthful testimony and exercising justice, how can they rely upon him in matters like the Friday prayer service, and it is amongst the greatest of the rights of Allah? We interpret the statement of the Messenger of Allah, peace and blessings be upon him and his progeny, ((...just imam or tyrant...)) to mean a ruler who is tyrannical inwardly but upright outwardly. Once this is the case, the Friday prayer service is binding and obligatory. Al-Mu'ayyad Billah, may Allah sanctify his spirit, said: "It is not obligatory on us to consider whether the inward state of the imam is evil. He may be just or tyrannical inwardly. However, for his imamate and the Friday prayer service to be sound, he must be outwardly upright."

It is narrated on the authority of Ibrahim bin 'Abdullah bin al-Hasan, upon them be peace, that someone asked him if the Friday prayer service was it permissible under a tyrannical imam. He replied: "Verily, 'Ali bin al-Hussein, upon him be peace, was a *sayyid* of the *Ahl al-Bayt*, and he did not make it binding upon them."

It is narrated on the authority of Ibn Shihāb: "Ibn Yazīd informed me that when the Friday call to prayer was made during the time of the Prophet, peace and blessings be upon him and his progeny, Abu Bakr, and 'Umar, while the imam would sit on the pulpit. However, during the government of 'Uthmān, we were commanded to make three calls to prayer."

It is narrated on the authority of As-Sā'ib bin Yazīd: "On Friday, the call of prayer was made in front of the Messenger of Allah, peace and blessings be upon him and his progeny, when he sat on the pulpit."

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he used to pray two units for the Friday prayer. There are no disagreements concerning that.

Muhammad bin al-Mansūr in his *Isnād* narrates on the authority of Ja'far bin Muhammad, upon him be peace: "Raise your voices in the recitation on Friday, for it is the *sunnah*." Al-Mu'ayyad Billah, may Allah sanctify his spirit, said: "...it is the *sunnah*" means that it follows what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny.

It is narrated on the authority of Ibn Abbās that the Prophet used to recite *al-Jumu'a* (Q. 62) and *al-Munāfiqūn* (Q. 63) in the Friday prayer.

It is narrated on the authority of 'Abdullah bin Abi Rāfi': We prayed the Friday prayer with Abu Hurayra, and he would recite *al-Jumu'a* (Q. 62) and, he would recite *al-Munāfiqūn* (Q. 63) second. We then said: "Verily, you recite the two chapters that 'Ali used to recite in Kufa." Abu Hurayra replied: "Verily, I heard the Messenger of Allah, peace and blessings be upon him and his progeny, recite those two chapters for the Friday prayer."—This is also a proof that the recitation is aloud.

It is also narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he recited *al-'Ala* (Q. 87) and *al-Ghāshiyah* (Q. 88) in the Friday prayer.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The Friday prayer is obligatory upon all except four: a child, a woman, a slave, and a sick person)).

It is narrated on the authority of Ka'b al-Qarzi: The Messenger of Allah said: ((Whoever believes in Allah and the

<sup>112</sup> Narrated in *Kanz al-Ummāl*, *Sunan Ibn Māja*, *Al-Mu'jam al-Awsat*, and *As-Sunan al-Kubra*.

Last Day is obligated to attend the Friday prayer service on Friday. The exceptions are: a woman, a child, a slave, or a sick person)). Similar is narrated on the authority of Tāriq bin Shihāb—the Prophet, peace and blessings be upon him and his progeny

It is narrated on the authority of al-Hasan, upon him be peace: “The women used to attend the Friday prayer service with the Messenger of Allah, peace and blessings be upon him and his progeny.”

It is narrated on the authority of al-Hādī ila al-Haqq with a chain of transmission going back to the Prophet, peace and blessings be upon him and his progeny: ((Women are weak and deficient; therefore, approach their weakness with ease and their deficiency by the houses)).

It is narrated on the authority of Abu Hurayra—the Prophet, peace and blessings be upon him and his progeny: ((There are two gatherings for you; the two festivals. The one who wishes can have a festival on Fridays, for that is the day that we gather)).

It is narrated on the authority of Iyās bin Abi Ramala ash-Shāmi: I witnessed Mu’awiya bin Abi Sufyān when he asked Zayd bin Arqam: “Did you witness the Messenger of Allah, peace and blessings be upon him and his progeny, combine the two festivals on the same day?” He replied: “Yes.” He asked: “How did he observe them?” He replied: “He prayed the festival prayer then gave permission to do so on Friday by saying: ((One can pray if one wishes)).”<sup>113</sup>

It is narrated on the authority of Ibn az-Zubayr that he permitted the observance of the Festival on Friday. He mentioned that to Ibn Abbās and he said: “That is a correct *sunna*h.”

It is narrated on the authority of ash-Sha’bi that he heard Ibn ‘Umar say: “I heard the Prophet, peace and blessings be upon him and his progeny, say: ((Whenever one of you enter the mosque while the imam is on the pulpit, do not pray or speak until he descends)).”<sup>114</sup> It is narrated that the Exalted’s statement: { **When the Qur’ān is recited, listen to it attentively and pay attention. . .** } (Q. 7:204) was revealed concerning the Friday sermon.

It is narrated on the authority of ‘Ali that he hated when one prayed during the imam’s sermon.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((If you say: “Listen” while the imam is giving the sermon, you have invalidated [your Friday prayer])).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((When you listen to your imam speak—meaning the Friday sermon—listen attentively until he departs)).

It is the practice of the people to permit the prayer during the imam’s sermon. They use as a proof what is narrated regarding Salīk al-Ghatfāni who arrived while the Messenger of Allah, peace and blessings be upon him and his progeny, was delivering the sermon; and he commanded him to pray two units. They also use as proof what is narrated on the authority of Jābir who said: “The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Whenever one of you arrives while the imam is delivering the sermon or perhaps the imam leaves, then pray two units)).”

According to us, these two narrations apply to one of two perspectives: he arrived while he had not commenced with the sermon and the narrator had doubt because he said: “... or perhaps the imam leaves...”. Two, it [i.e. praying during the sermon] was abrogated.

It is narrated on the authority of ‘Umar: “The sermon takes the place of two units of prayer. So, whoever does not reach the sermon should pray four units.”

It is the practice of the people that whoever reaches one unit of prayer simply adds to it afterwards; and that person has caught the Friday prayer. They use as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((What you catch of the prayer, pray it. What you miss, make up for it)).

They have no evidence in this because the one who catches one unit and completes the three that he missed has acted upon this report. Regarding what they narrate: ((Whoever catches one unit for the Friday prayer, adds to it afterwards. Whoever has reaches it otherwise, prays four units)): Al-Mu’ayyad Billah, may Allah sanctify his spirit, said that Abu Bakr al-Jaššās said in *Sharh at-Tahāwīyya* that the *hadīth* is weak and the people of knowledge have not established it.

It is narrated that the companions of the Prophet, peace and blessings be upon him and his progeny, placed Abu Bakr forward while the Prophet, peace and blessings be upon him and his progeny, departed to the Bani ‘Amr bin ‘Awf to rectify their affairs.

It is narrated that the companions of the Prophet, peace and blessings be upon him and his progeny, placed Abdur-Rahmān bin ‘Awf forward in the war of Tabūk while the Prophet, peace and blessings be upon him and his progeny, departed to take care of some needs.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he said during preparation for the battle of M’ūta: ((I nominate Zayd over you. If he is killed, then Ja’far. If he is killed, then Ibn Rawāha. If all of them are killed...)) Then they said: “Khalid [bin al-Walīd] the Sword of Allah!” He agreed with them in that.

<sup>113</sup> Narrated in *As-Sunan Abi Dawūd*, *Sunan ad-Dārimi*, *Sunan Ibn Māja*, *Al-Mustadrak*, and *As-Sunan al-Kubra*.

<sup>114</sup> Narrated in *Fath al-Bāri*, *Kanz al-Ummāl*, and *Majmu az-Zawā’id*.

These reports prove that it is permissible for the believers to select a man from among them for the Friday prayer when the imam is absent.

It is narrated on the authority of ‘Amr bin Shu’ayb—his father—his grandfather that during the Festival of Breaking the Fast (*‘Eid al-Fitr*) the Prophet, peace and blessings be upon him and his progeny, said *Allahu Akbar* seven times in the first unit and five times in the second unit in the prayer; with the exception being the first declaration beginning the prayer.<sup>115</sup>

It is narrated on the authority of Ā‘isha that for the Festival of Breaking the Fast and the Festival of the Sacrifice (*‘Eid al-Adha*), the Prophet, peace and blessings be upon him and his progeny, used to say *Allahu Akbar* seven times in the first unit and five times in the second unit for the prayer.

It is narrated on the authority of Ja’far—his father: “For the Festival of Breaking the Fast and the Festival of the Sacrifice, ‘Ali, upon him be peace, used to say *Allahu Akbar* seven times in the first unit and five times in the second unit for the prayer, pray before the sermon, and recite aloud. Verily, the Messenger of Allah, peace and blessings be upon him and his progeny, as well as Abu Bakr, ‘Umar, and ‘Uthmān did the same.”

It is narrated on the authority of Ja’far bin Muhammad: “‘Ali used to declare *Allahu Akbar* twelve times for the two festival prayers. He would recite the Mother of the Qur’ān [i.e. *al-Fātiha*] and another chapter. Then he would declare *Allahu Akbar* seven times. Afterwards, he would bow on the last one. He would then stand and recite the Mother of the Qur’ān and another chapter, and afterwards declare *Allahu Akbar* five times and bow on the sixth.”

It is narrated on the authority of Nāfi’—Ibn ‘Umar: “The Prophet, peace and blessings be upon him and his progeny, used to declare *Allahu Akbar* twelve times for the two festival prayers: seven in the first and five in the second.”

It is the practice of the people to declare *Allahu Akbar* four times for the festival prayer and four times for the funeral prayer. They use as a proof what is narrated on the authority of Sa‘īd bin al-‘Āṣ that he asked Abu Musa and Hudhayfa: “How did the Messenger of Allah declare *Allahu Akbar* for the Festival of Breaking the Fast and the Festival of the Sacrifice?” Abu Musa said: “He would declare *Allahu Akbar* four times like the funeral prayer.” Hudhayfa said: “This is true.” They also use as a proof what is narrated on the authority of al-Qāsim bin ‘Abdur-Rahmān: “Some of the companions of the Prophet, peace and blessings be upon him and his progeny, related to me: ‘We prayed with the Messenger of Allah, peace and blessings be upon him and his progeny, on the day of the Festival and he declared *Allahu Akbar* four times, then four times. Then, he met us and said: ((Don’t forget. It is similar to declaring *Allahu Akbar* for the funeral prayer)). He held up four fingers.”

Our reports are preferred because there is increase. Increase is preferred in acceptance. Also, it is the action of Amīr al-Muminīn, upon him be peace, Abu Bakr, ‘Umar, and ‘Uthmān. It is also the consensus of the *Ahl al-Bayt*.

It is narrated on the authority of ‘Ali, upon him be peace, that he began the Festival of Breaking the Fast prayer by pronouncing *Allahu Akbar*. Then he recited, declared *Allahu Akbar*, bowed, stood up, recited, declared *Allahu Akbar*, and bowed.

It is narrated on the authority of ‘Ali, upon him be peace, that he used to make supplication during the two Festivals between each of the two declarations of *Allahu Akbar*. Al-Mu’ayyad Billah, may Allah sanctify his spirit, mentioned that he [i.e. ‘Ali] used to remember Allah by saying: “Allah is the Greatest over all (*Allahu Akbar kabīra*). Abundant praise is due to Allah (*Al-hamdulillahi kathīra*). Glorified be Allah in the morning and late noon (*Subhana Allah bukra wa aṣīla*).” It should be done with the declarations of *Allahu Akbar* until the prayer. This is because the declarations of *Allahu Akbar* for the funeral prayer were not yet reiterated as being obligatory as a specific remembrance. Al-Hādī ila al-Haqq, upon him be peace, said: “He says it in every two declarations of *Allahu Akbar*.” He intends by that between every two declarations of *Allahu Akbar*.

It is narrated on the authority of Jābir: “I witnessed the Messenger of Allah, peace and blessings be upon him and his progeny, on the day of a Festival. He began with the prayer before the sermon.”

It is narrated on the authority of Ibn Abbās that the Prophet, peace and blessings be upon him and his progeny, was with them on the day of a Festival at the house of Qays bin Šalit. He prayed before the sermon. Similarly is narrated on the authorities of ‘Ali, upon him be peace, Abu Bakr, ‘Umar, ‘Uthmān, Ibn Abbās, and Ibn az-Zubayr.

It is narrated on the authority of ‘Ali, upon him be peace: “The exhortation, remembrance, and sermon were after the prayer.”

It is narrated on the authority of Abu Sa‘īd that the Prophet, peace and blessings be upon him and his progeny, delivered the sermon sitting on his camel.

It is narrated on the authority of ‘Abdur-Rahmān bin Abi Layla: “We prayed the festival prayer with ‘Ali, upon him be peace, then he gave the sermon sitting on his camel.”

It is narrated on the authority of ‘Abdullah bin ‘Abdullah bin ‘Uqba: “It is from the *sunnah* that the imam declares

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<sup>115</sup> Also narrated in *Sunan at-Tirmidhi*, *Al-Muṣannaf* of ‘Abdur-Razzāq *Sunan ad-Daraqutni*, *Al-Muṣannaf* of Ibn Abi Shayba, *Majmu az-Zawā‘id*, and *As-Sunan al-Kubra*.



*Allahu Akbar* on the pulpit during the two Festivals nine times before the sermon and seven times after it.”

It is narrated on the authority of al-Hussein, upon him be peace, “On the day of the two Festivals, one declares *Allahu Akbar* on the pulpit fourteen times.”

It is narrated on the authority of ‘Atā—Ibn Abbās: “The Prophet, peace and blessings be upon him and his progeny, went out on the day of the two Festivals and prayed without the call to prayer or pre-prayer call; then he delivered two sermons and sat between them. The prayer was before the sermon.”

It is narrated on the authority of Jābir bin Samūra : “I prayed the festival prayer with the Prophet, peace and blessings be upon him and his progeny, and at no time was there a call to prayer or pre-prayer call.”

It is narrated on the authority of at-Taymi that on the two festival prayers, he saw Anas, al-Hasan, Sa‘īd bin Abi al-Hasan, and Ibn Yazīd prayed two units before the imam. There is no report on the authority of any companion that is contrary to that.

It is narrated on the authority of ‘Ali, upon him be peace, that he declared *Allahu Akbar* from the morning of ‘Arafat to the late noon prayer time during the last days of the sacrifice (*at-Tashrīq*).

It is narrated on the authority of Sharīk: “I asked Ibn Ishāq how did ‘Ali, upon him be peace, and ‘Abdullah use to declare *Allahu Akbar*. He said that the two of them said: Allah is the Greatest! Allah is the Greatest! There is no god but Allah! Allah is the Greatest! To Allah belongs the praise (*Allahu Akbar. Allahu Akbar. Lā ilaha ila Allah. Allahu Akbar. Wa lillahi al-hamd*)!”

This point is mentioned by al-Hādī ila al-Haqq, upon him be peace, in his *al-Muntakhab*: “The preferable choice is the following statement: ‘All praise is due to Allah, the One who has guided us, appointed us, and enjoined us with the care of livestock.’ This is in conformity to the words of the Exalted: [{On the known days, they mention the Name of Allah}](#) (Q. 22:28) and [{Declare Allah’s greatness for that which He guided you}](#) (Q. 2:185).”

It is narrated on the authority of Ibn Abbās that he used to say: “Allah is the Greatest over all (*Allahu Akbar kabīra*)!” This point is mentioned in *al-Ahkām*.

It is the practice of the people that the declarations of *Allahu Akbar* takes place from the Day of Sacrifice (*yawm an-Nahr*). They use as a proof what is stated by Allah: [{And when you have completed your rituals, remember Allah like your previous remembrance of your fathers or greater than that...}](#) (Q. 2:200). They say that this proves that it begins from the noon prayer on the Day of Sacrifice because the completion of the rituals was the stoning of the *Jamrat* at al-‘Aqaba. Our comments: This proves the obligation of remembrance after the completion of the rituals, and it does not prove that it takes place at the beginning as they said. This is because the remembrance of *Allahu Akbar* in the verse is concise and what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, is its exegesis.

It is narrated on the authority of ‘Ali, upon him be peace: When the Messenger of Allah, peace and blessings be upon him and his progeny, sent me to Mecca, he said to me: ((O ‘Ali, declare *Allahu Akbar* after the dawn prayer from the day of ‘Arafat to the last days of sacrifice from the late noon prayer)).

It is narrated on the authority of al-Jārūd: I heard Abu Ja’far, upon him be peace, say: “Declare *Allahu Akbar* at the end of every prayer during the last days of sacrifice.”

This proves that the declaration of *Allahu Akbar* is at the end of the obligatory and supererogatory prayers.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he would depart on the day of Breaking Fast and then declare *Allahu Akbar* until he reached the place of prayer and completed the prayer. Afterwards, he would discontinue the declaration of *Allahu Akbar*. Similar is narrated on the authority of ‘Ali, upon him be peace.

This expounds upon the statement of the Exalted: [{Declare Allah’s greatness for that which He guided you}](#) (Q. 2:185). Some of the people say: “The preferred time for the declaration of *Allahu Akbar* is the first part of the night of Breaking the Fast.” They use as a proof the explicit denotation of the verse.

#### Chapter of the Eclipse Prayer and the Rain Prayer

It is narrated on the authority of Ubayy bin Ka’b: “There was a solar eclipse during the time of the Messenger of Allah, peace and blessings be upon him and his progeny. At that point, he prayed with the people. He recited one of the long chapters in the first unit. Then he bowed five times and prostrated twice. Then he stood for the second unit and recited one of the long chapters. Afterwards, he bowed five times and prostrated twice. He then sat supplicating while facing the *qibla* until the eclipse ended.”<sup>116</sup>

It is narrated on the authority of ‘Ali, upon him be peace, that when he used to pray the eclipse prayer with the people, he would begin by declaring *Allahu Akbar*. He would then recite *al-Hamd* [i.e. *Fātiha*] and another chapter of the Qur’ān aloud; whether it was day or night. Then, he would bow the same period of time that he recited. He would raise his head and do in the second unit what he did in the first. He declared *Allahu Akbar* every time he raised his head from

<sup>116</sup> Narrated in *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Al-Mustadrak*, and *Al-Mu’jam al-Awsat*.



bowing; which amounted to four. Then on the fifth one he would say: “Allah hears those that praise Him.” Then he would stand and not recite. Then he would declare *Allahu Akbar* and prostrate twice. He would raise his head and do in the second unit what he did in the first. He declared *Allahu Akbar* every time he raised his head from bowing; which amounted to four. Then on the fifth one he would say: “Allah hears those that praise Him.” Then he would stand and not recite in the fifth bowing.

Our opponents narrate that the Prophet, peace and blessings be upon him and his progeny, performed four bowings and four prostrations; as well as six bowings and four prostrations. They also narrate that he performed two bowings just like the rest of the voluntary prayers. The consensus of the *Ahl al-Bayt* is in conformity with what Ubayy narrated.

It is narrated on the authority of al-Mughīra bin Shu’ba: “There was a solar eclipse during the death of Ibrāhīm, upon him be peace, [i.e. the infant son of the Prophet]. Then the Prophet, peace and blessings be upon him and his progeny, said: ((Verily the sun and moon are signs of Allah. There is no eclipse for the death or life of anyone. Whenever you see it [i.e. an eclipse] pray and make supplication until it ends)).”

It is narrated on the authority of Abu Musa: “There was a solar eclipse during the time of the Prophet, peace and blessings be upon him and his progeny, and he became frightened. He was afraid that the time of the end was here. He stood up and went to the mosque. He prayed and stood, bowed, and prostrated for a long time. I never saw him do that in a prayer. He then said that this was a sign sent by Allah and that it was not a result of anyone dying or being born. Rather, Allah sent it as a sign that one should have fear and engage in worship. If they were to see anything that brings them fear, they are to remember Allah and supplicate seeking help from Him. In the *hadīth* of Ubayy: “He then sat supplicating while facing the *qibla* until the eclipse ended.”

It is narrated on the authority of Samūra bin Jundub: “We prayed the eclipse prayer with the Messenger of Allah, peace and blessings be upon him and his progeny, and we didn’t hear his voice.”<sup>117</sup>

It is narrated on the authority of Ā’isha that the recitation of the Prophet, peace and blessings be upon him and his progeny, was aloud.<sup>118</sup>

**Our comments:** These two reports prove that it is permissible to recite aloud or softly; one has a choice between the two. It is the preference of Yahya bin al-Hussein, upon him be peace, to recite *al-Falaq* (Q. 113) in the eclipse prayer because it is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he would seek protection for al-Hasan and al-Hussein, peace be upon them both. Also the atmosphere of the eclipse prayer is to seek protection. This would be for the one who had not memorized the long chapters. This is because Muhammad bin Sulaymān related that he prayed with them and he recited long chapters. When he was asked which ones in particular, he replied: “I recited: *al-Kahf* (Q. 18), *Maryam* (Q. 19), *Ā’ Ha* (Q. 20), and the *Ā’ Sīn* chapters.

It is narrated on the authority of Ibn Abbās that the Prophet, peace and blessings be upon him and his progeny, departed to perform the rain prayer. He did so humbly and supplicated as a slave. He did not deliver a sermon but supplicated and prayed two units.

It is narrated on the authority of ‘Abdullah bin Zayd that the Prophet, peace and blessings be upon him and his progeny, departed to the place of prayer to do the rain prayer. Then, he turned his robe inside out (*qalaba*).

It is narrated on the authority of Anas that the Prophet performed the rain prayer on Friday and delivered a sermon for the Friday prayer service.

It is narrated on the authority of Mutarrif: I was informed that ‘Ali, upon him be peace, departed to do the rain prayer and he did not return the same way he went.

It is narrated on the authority of al-Hussein bin ‘Abdullah bin Ḍamīra—his father—his grandfather—‘Ali, upon him be peace, that he used to say: “When you make the rain prayer, praise Allah and thank Him in the beginning. Then increase in your asking of forgiveness and seek rain.” He did not mention the prayer.

**Our comments:** This report proves that the prayer is not amongst the established *sunnaḥs*. Its performance is amongst the voluntary acts. Our preference is four units based upon analogical comparison to the two festival prayers. One prays in congregation specific to increase and it is declaring *Allahu Akbar*. Similarly that specific to the rain prayer is four units. We say: One performs the salutation after every two units. This is from what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The day and night prayers are prayed in twos)).

It is narrated on the authority of Ubād bin Tamīm—his uncle: The Prophet, peace and blessings be upon him and his progeny, departed to the place of prayer to do the rain prayer. Then, he turned his robe inside out with the top on the bottom and the bottom on the top. He said: “No. Rather place the right on the left and the left on the right.”

**Our comments:** This proves that the turning of the robe inside out took place after the rain prayer. Because the term, “then”

<sup>117</sup> Narrated in *Al-Muṣannaf* of Ibn Abi Shayba, *Sunan Ibn Māja*, *Al-Mustadrak*, and *As-Sunan al-Kubra*. Al-Hākim says in *Al-Mustadrak*: “This *hadīth* is authentic according to the conditions of the two shaykhs [i.e. al-Bukhārī and Muslim] although they didn’t relate it.”

<sup>118</sup> Narrated in *Fath al-Bāri*, *Sunan an-Nisā’i*, and *As-Sunan al-Kubra*.

implies sequence.

## The Book of Funeral Rites

### The Chapter on Preparing the Dead

It is narrated on the authority of ‘Ali, upon him be peace, who said: “The Messenger of Allah, peace and blessings be upon him and his progeny, entered upon a man from the children of ‘Abdul-Mutalib who passed away. [The corpse] was facing in a direction away from the *qibla* and he said: ((Turn him towards the *qibla*)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Two evil sounds are cursed in this world and the hereafter: the sound of lamenting from one in mourning who rip their pockets, scratch their faces, and laments the lamentations of Satan; as well as the sound of one who celebrates a blessing with mindless entertainment (*lahw*) and the flutes of Satan)).

It is narrated on the authority of Zayd bin ‘Ali—his ancestors—‘Ali, upon them be peace: “The Prophet, peace and blessings be upon him and his progeny, said: ((The one who shaves, lashes, rips, and calls out of woe and grief, is not one of us)).<sup>119</sup> Zayd bin ‘Ali said: “‘Shaves’ refers to shaving one’s hair. ‘Lashes’ refers to cries of the wailers. ‘Rips’ refers to ripping one’s pockets.

Our comments: The proof of lashing out severely is in the statement of Allah, the Exalted: {But when fear departs, they lash at you with their sharp tongues} (Q. 33:19).

It is narrated on the authority of ‘Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, prohibited wailing.

It is narrated on the authority of ‘Abdur-Rahmān bin ‘Awf who said: I took the Prophet, peace and blessings be upon him and his progeny, by the hand and we went with to his son, Ibrāhīm, may Allah bless him, who passed away. He buried him and then cried. I then said: “O Messenger of Allah, do you cry after prohibiting it?” He replied: ((I did not prohibit crying. However, I did prohibit two types of evil sounds: the sound of one who celebrates a blessing with mindless entertainment and the flutes of Satan; as well as the sound of lamenting by slapping one’s cheeks (*latm*) and ripping one’s pockets. This [i.e. crying] is a mercy. The one who does not show mercy will not be shown mercy)).<sup>120</sup>

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Be hasty in burying your dead)).

It is narrated on the authority of ‘Umar: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Whoever dies in the morning should not be placed in anything but in its grave. Whoever dies at night should not be housed except in its grave)).

Imam al-Hādī, upon him be peace, made an exception for the drown victim, the mutilated, and the poisoned because one does not believe that one would attend their burial due to their appearance. One may exhaust themselves a lot.

It is related on the authority of the Prophet, peace and blessings be upon him and his progeny, regarding martyrs: ((Keep them in their clothes and bury them. For verily, one is not killed in the way of Allah except that he comes on the Day of Judgment dyed by his blood and smelling of musk)).

It is narrated on the authority of ‘Ali, upon him be peace: “During the battle of Uhud, a group was attacked and their heads were brought. Then, the Prophet, peace and blessings be upon him and his progeny, prayed over them without washing them. He said: ((Remove their furs)).

It is narrated on the authority of Ibn al-Abbās: The Messenger of Allah, peace and blessings be upon him and his progeny, commanded that those killed at Uhud should have their weapons and leather removed and they should be buried in their bloody clothes.<sup>121</sup>

It is narrated on the authority of ‘Ali, upon him be peace: “Remove the following from the martyr: leather socks, belt, cap, turban, furs, and pants, unless it is covered in blood. If they are covered in blood, leave them.”

There is no disagreement regarding the obligation of washing the bodies of the Muslims that are not martyrs. There is also no disagreement that the bodies of the martyrs are not bathed if they died on the battlefield. However, according to the teaching of Abu Hanīfa, they are bathed because of impurity. According to us, this obligation is lifted, like the other obligations.

The only disagreement arises concerning the one who dies outside of the battlefield. According to us, he is bathed because the narrations only refer to those that died on the battlefield.

It is the doctrine of the people that they [i.e. the dead] are not bathed. They use as a proof what is narrated

<sup>119</sup> Narrated in *Sunan at-Tirmidhi*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Majmu az-Zawā‘id*, *Al-Mu‘jam al-Kabīr*, *Al-Mu‘jam al-Awsat*, and *As-Sunan al-Kubra*.

<sup>120</sup> Narrated in *Kanz al-Ummāl*, *Al-Mustadrak*, *Majmu az-Zawā‘id*, and *As-Sunan al-Kubra*.

<sup>121</sup> Narrated in *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Kanz al-Ummāl*, and *As-Sunan al-Kubra*.

concerning Hanẓala. He was martyred and the Prophet, peace and blessings be upon him and his progeny, said: ((Verily, your companion was bathed by the angels)).<sup>122</sup> This wouldn't be an obligation on us because the angels, peace be upon them, bathed him. If they did an action and we were not commanded to do it, it would not be obligatory for us to do it.

It is narrated on the authority of Ibn al-Abbās: The Messenger of Allah, peace and blessings be upon him and his progeny, commanded that those killed at Uhud be prayed over without being lifted, in sevens until the last of them.

It is narrated on the authority of ‘Abdullah bin az-Zubayr that during the battle of Uhud, the Messenger of Allah, peace and blessings be upon him and his progeny, passed by Hamza, upon him be peace, and wrapped him in his cloak (*burda*) and prayed over. He recited seven declarations of *Allahu Akbar* and then the other martyrs were laid in front of him. He prayed over him and them. The same is narrated on the authority of Abu Mālik al-Ghaffārī.

It is narrated on the authority of ‘Uqba bin ‘Āmr that the Prophet, peace and blessings be upon him and his progeny, prayed over the martyrs of Uhud by eights. In some of the narrations of ‘Uqba, the Prophet, peace and blessings be upon him and his progeny, is said to have departed and prayed the funeral prayer over the fallen of Uhud.<sup>123</sup>

It is narrated on the authority of Shadād bin Uhlād that a Bedouin took the oath of allegiance with the Prophet, peace and blessings be upon him and his progeny, and was killed. He [the Prophet] shrouded him with his own cloak, stood before him, and prayed over him.

It is the doctrine of the people that the martyr is not prayed over. They use as a proof what is narrated on the authority of Anas: “The martyrs of Uhud were not bathed, and they were buried with their bloody clothes. He did not pray over them.” They also use what is narrated on the authority of Jābir that the Prophet, peace and blessings be upon him and his progeny, ordered the burial of the martyrs of Uhud in their bloody clothes. He did not bathe or pray over them.

**Our comments:** We refute that by with the many reports we already related as well as analogical reasoning regarding the rest of the dead. We interpret these two reports to mean that the Prophet, peace and blessings be upon him and his progeny, did not pray over all of them by himself because of his injured face and cut quadriceps. Instead, he ordered someone else to pray over them. It is narrated that when the Prophet, peace and blessings be upon him and his progeny, was attacked and his face and quadriceps were injured, Ali, upon him be peace, used to pour water on it. Fātima, upon her be peace, used to wash it and the water would be tinged with blood. She took a piece of straw mat (*hašīr*), burned it, and stuck it to his wound. This stopped the bleeding. It is possible that this is the reason assumed by the one who narrated that he did not bathe them or pray over them as well.

It is narrated on the authority of Anas that during the battle of Uhud, the Messenger of Allah, peace and blessings be upon him and his progeny, passed Hamza who was killed and disfigured. He said: ((If Safiyya were not grieved, I would have left him until Allah resurrected him from the bellies of the birds and predators)).<sup>124</sup> He attempted to shroud him but when he covered his head, his feet were exposed. When he covered his feet, his head was exposed. He did not pray over any of the martyrs from Uhud except him. He said: ((I will be your witness on the Day of Judgment)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((A right that your infant has over you is that you pray over it)).<sup>125</sup>

It is narrated on the authority of Jābir: “Ibrāhīm, the son of the Messenger of Allah, peace and blessings be upon him and his progeny, died while he was sixteen months old and the Prophet, peace and blessings be upon him and his progeny, prayed over him.”<sup>126</sup>

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Pray over the child)).

It is narrated on the authority of Abu Ja’far in his chain of narrators—‘Atā—Jābir: “If a baby dies after it is born, bequeath to it and pray over it.

It is the doctrine of the people that the stillborn is not prayed over. They use as a proof what is narrated on the authority of Ā’isha that the Prophet, peace and blessings be upon him and his progeny, buried his son, Ibrāhīm without praying over him.<sup>127</sup>

**Our comments:** This applied specifically to the Prophet, peace and blessings be upon him and his progeny, who did not pray over him himself, but rather appointed someone else to do so. This is because he was preoccupied praying the eclipse

<sup>122</sup> Narrated in *Fath al-Bāri*, *Kanz al-Ummāl*, *Al-Mustadrak*, *Majmu az-Zawā’id*, *Al-Mu’jam al-Kabīr*, and *As-Sunan al-Kubra*.

<sup>123</sup> Narrated in *Fath al-Bāri*, *Sahīh al-Bukhārī*, *Sahīh Muslim*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Sunan ad-Daraqutni*, *Sunan an-Nisā’i*, *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Al-Mustadrak*, *Majmu az-Zawā’id*, *Al-Mu’jam al-Kabīr*, and *As-Sunan al-Kubra*.

<sup>124</sup> Narrated in *Kanz al-Ummāl*, and *Al-Mustadrak*. In the *Al-Mustadrak*, Al-Hakim says: “This hadīth is authentic according to the criteria of Muslim although he does not relate it.”

<sup>125</sup> Narrated in *Kanz al-Ummāl* and *As-Sunan al-Kubra*.

<sup>126</sup> Narrated in *Fath al-Bāri*, *Musnad Ahmed*, *Al-Muṣannaf* of Ibn Abi Shayba, and *Kanz al-Ummāl*.

<sup>127</sup> In his *As-Sunan al-Kubra*, al-Bayhaqī said: “The narrations that mentioned that the Prophet, peace and blessings be upon him and his progeny, prayed over his son Ibrāhīm are preferred over those that say that he didn’t pray over him.”

prayer. The narration that mentions that he prayed over him means that he commanded someone else to pray over him. This is similar to what is narrated that he stoned someone, when in actuality, he commanded someone else to stone him.

It is narrated on the authority of Ā'isha: "If I had known beforehand about my matter that I found out about later, none would have washed him except his wives." No one objected to that.

It is narrated that Asmā'u bint Umays bathed her husband, Abu Bakr. No one amongst the Companions objected to that.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he entered upon Ā'isha and she said: "Your head!" He, peace and blessings be upon him and his progeny, replied: ((Don't worry! If you were to die before me, I would bathe, shroud, prepare, and bury you)).

This proves that it is permissible for a man to bathe his wife once she dies. There is no disagreement regarding whether a woman can bathe her husband once he dies.

It is reported that 'Ali, upon him be peace, bathed Fātima, upon her be peace,.

It is the doctrine of Abu Hanīfa and his companions that it is not permissible for a man to bathe his wife once she dies. They use as a proof that marriage is annulled between them because of the permissibility for one to marry her sister. We refute their statement by means of this report.

It is reported that the Prophet, peace and blessings be upon him and his progeny, married both of his daughters to 'Uthmān one after the other. This makes it clear that the rulings of this world are different from the rulings of the hereafter.

They say: "It is reported that the Prophet, peace and blessings be upon him and his progeny, said to Ā'isha: ((Gabriel, may Allah bless him, informed me that you are my wife in Paradise)). It is possible that he knew of something between them and that their marriage would not be annulled in the hereafter."

Our comments: Even if she was his wife in Paradise, that doesn't change a thing regarding the rules of this world. The proof of the invalidity of their statement is that *Amīr al-Muminīn*, upon him be peace, bathed his wife Fātima, upon her be peace,.

They say: "This is specific to the Prophet's, peace and blessings be upon him and his progeny, family ties and relations." They use as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((On the Day of Judgment, all relations and family ties will be severed except my relations and family ties)).<sup>128</sup>

Our comments: This also relates to the rulings of this world because he, peace and blessings be upon him and his progeny, married both of his daughters to 'Uthmān one after the other.

They say: "It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Allah will not look at a man who looks at the private parts of a woman and her daughter)). There is no disagreement that it is permissible for a man to marry the daughter of a woman, if he has not entered upon [i.e. had intercourse with] her [i.e. the woman]. If it were permissible for him to bathe her when she died and to marry her daughter, then he would be looking at the private parts of the mother and the daughter."

Our comments: The report refers to the path of attaining pleasure while she is alive. If she dies, the means of attaining pleasure from her is gone. Once the means of attaining pleasure from her is gone, it is disliked for the man to look at the private parts of his wife. Similarly, it is disliked for a woman to look at the private parts of her husband once he dies. This is general, whether one has entered upon her or not. There is no proof for them in this report.

It is narrated on the authority of Umm 'Atiyya that the Prophet, peace and blessings be upon him and his progeny, said to her regarding the bathing of his daughter: ((Begin with her right and perform the ablution on her)).

This report proves that the bathing of the dead is similar to the purification bath that removes the state of ritual impurity.

It is narrated on the authority of Muhammad bin Sirīn--Umm 'Atiyya al-Anṣārī that the Prophet, entered upon us instructed the women concerning the bathing of his daughter: ((Bathe her three times, five times, or more. Scent the water with lotus jujube and make the last bathing with camphor or a bit of camphor)).<sup>129</sup>

It is narrated that 'Ali, upon him be peace, said: ((Bury this (i.e. the hair), for verily, anything that falls from the children of Adam is dead. On the day of Judgment, all of the hair will be light)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The one who bathes the dead should take a purification bath)).<sup>130</sup>

Our comments: It is recommended and not obligatory. The proof for this is that it is narrated on the authority of Zayd bin 'Ali—his ancestors—'Ali, upon them be peace, said: ((If you take the purification bath or make the ablution after bathing

<sup>128</sup> Narrated in *Al-Muṣannaf* of 'Abdur-Razzāq *Kanz al-Ummāl*, *Majmu az-Zawā'id*, *Al-Mu'jam al-Kabīr*, *Al-Mu'jam al-Awsat*, and *As-Sunan al-Kubra*.

<sup>129</sup> Narrated in *Fath al-Bārī*, *Sahīh al-Bukhārī*, *Sahīh Muslim*, *Sunan at-Tirmidhi*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Muwatta' of Mālik*, *Sunan an-Nisā'i*, *Al-Muṣannaf of Ibn Abi Shayba*, *Kanz al-Ummāl*, *Sunan Ibn Māja*, *Majmu az-Zawā'id*, *Al-Mu'jam al-Kabīr*, and *As-Sunan al-Kubra*.

<sup>130</sup> Narrated in *As-Sunan Abi Dawūd*, *Kanz al-Ummāl*, and *As-Sunan al-Kubra*.

the dead, you will get a reward)).

#### The Chapter on Shrouding and Embalming the Dead

It is narrated on the authority of Zayd bin ‘Ali—his father—his grandfather, upon them be peace, said: “‘Ali had some musk that he embalmed the Messenger of Allah, peace and blessings be upon him and his progeny, with. He also assigned someone to embalm him with it.”

It is narrated on the authority of ‘Ali, upon him be peace: ((I shrouded the Messenger of Allah with three garments. Two of them were Yemeni cloths, one of which was worn out. The other piece of clothing was a shirt that was nice on him)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he commanded his daughter, Umm Kulthūm to be shrouded with five garments. In some reports, it says: “He made her a head covering.”

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he shrouded his uncle, Hamza, in his cloak. He attempted to shroud him but when he covered his head, his feet were exposed. When he covered his feet, his head was exposed. He covered his feet with some bushes.

It is narrated on the authority of Samūra —the Prophet, peace and blessings be upon him and his progeny: ((Wear white clothing, for it is purer and better. Shroud your dead in it)).

It is narrated on the authority of Ā’isha that the Prophet, peace and blessings be upon him and his progeny, was shrouded in three white garments.

#### The Chapter on Praying over the Dead

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((When you dress and perform ablution, begin with the right)).<sup>131</sup>

It is narrated on the authority of ‘Ali, upon him be peace, that he walked behind a funeral bier and was told that Abu Bakr and ‘Umar were walking in front of it. He replied: ((They are taking the path of ease because they desire to make things easy on the people. However, know that it is better to walk behind it)).<sup>132</sup> In another narration, he, upon him be peace, was asked concerning that: “Is what you said your opinion or is it something that you heard from the Messenger of Allah, peace and blessings be upon him and his progeny?” He, upon him be peace, replied: ((Indeed, I heard it from the Messenger of Allah, peace and blessings be upon him and his progeny)).

It is narrated on the authority of Ibn Mas’ūd—the Prophet, peace and blessings be upon him and his progeny: ((The funeral bier should be followed and not preceded nor walked along side of)).<sup>133</sup>

It is the doctrine of the people that walking in front of it is better. They use as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he walked in front of a funeral bier. They say: “If it is not considered the same, then it is better.” They use as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The rider should go behind the funeral bier and the walker can walk anywhere one wants)). They say: “This proves that it is permissible, and the first report proves that it is better [i.e. to walk in front of it].”

Our comments: There is no disagreement that it is permissible. The disagreement lies in whether it is better. He, peace and blessings be upon him and his progeny, may have demonstrated its permissibility rather than proving its preference by walking in front of the funeral bier. This is because it is definite that walking behind it is better, as evident from his statement: ((The funeral bier should be followed and not preceded...)).

It is narrated on the authority of ‘Imrān bin Huṣayn that a woman from Juhayna came to the Prophet, peace and blessings be upon him and his progeny, and said: “I committed adultery and got pregnant.” She then was returned to her guardian and he said: ((It is best for her to have the baby and return)). She had the baby, and when she returned, she was stoned. Then he [i.e. the Prophet] prayed over her. ‘Umar said to him: “How can you pray over her while she was an adulteress?” He replied: ((She repented with repentance that if half of it was distributed to seventy people of Medina, it would be sufficient)).<sup>134</sup>

It is narrated on the authority of ‘Ali, upon him be peace: ((One does not pray over the uncircumcised because he

<sup>131</sup> Narrated in *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Kanz al-Ummāl*, *Al-Mu’jam al-Kabīr*, *Al-Mu’jam al-Awsat*, and *As-Sunan al-Kubra*.

<sup>132</sup> Narrated in *Fath al-Bāri*, *Al-Muṣannaf of Ibn Abi Shayba*, *Kanz al-Ummāl*, and *As-Sunan al-Kubra*.

<sup>133</sup> Narrated in *Sunan at-Tirmidhi*, *Musnad Ahmed*, *Sunan an-Nisā’i*, *Al-Muṣannaf of Ibn Abi Shayba*, *Kanz al-Ummāl*, *Sunan Ibn Māja* and *Al-Mu’jam al-Awsat*.

<sup>134</sup> Narrated in *Fath al-Bāri*, *Sahīh Muslim*, *Sunan at-Tirmidhi*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Al-Muṣannaf of ‘Abdur-Razzāq Sunan ad-Daraqutni*, *Sunan an-Nisā’i*, *Al-Muṣannaf of Ibn Abi Shayba*, *Kanz al-Ummāl*, *Majmu az-Zawā’id*, *Al-Mu’jam al-Kabīr*, and *As-Sunan al-Kubra*.



has forfeited a great *sunnah*; except if he left it because of fear for himself)).

This report proves that it is not permissible to pray over the defiantly disobedient (*fāsiq*).

It is the doctrine of the people to pray over the defiantly disobedient. They use as a proof what is narrated about a man who died at Khaybar. The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Pray over your companion, for verily, he was a warrior for the sake of Allah)). They shrouded him and when they inspected his belongings, they found some beads that he took from the Jews that were equal to two *dirhams*.<sup>135</sup>

There is no proof in this because it was not evident to them at the time that this action was disobedience. So, he did not intend disobedience by this. We support our statement by what we have previously narrated.

It is narrated on the authority of Jābir bin Samūra that a man killed himself with an arrow. The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((As for me, I will not pray over him)).

It is said: "It's possible that he didn't pray over him but ordered someone else to pray over him, as is narrated regarding the one with the debt."

Our comments: We do not opine that. If there was a command as you say, then it would have been narrated as it is narrated regarding the one with the debt.

It is narrated on the authority of Muhammad bin al-Hanifiyya—'Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, saw some women and said: ((What is wrong with you?)) They replied: "We are waiting for a funeral bier." He asked them: ((Are you going to carry it with those who carrying it?)) They replied: "No." He then asked: ((Are you going to bathe it with those that bathe it?)) They replied: "No." ((Are you going to lower it with those who will lower it?)) They replied: "No." He then said: ((Then return to visitations without rewards)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The callings of the wailer and the wailers are from the affairs of the Days of Ignorance (*al-jahiliyya*)).

It is narrated on the authority of Ibn Abbās: The Messenger of Allah saw a new grave and said: ((Has no one informed me about it?))

It is narrated that a needy woman fell ill. The Prophet, peace and blessings be upon him and his progeny, was informed of her illness. He, peace and blessings be upon him and his progeny, used to visit the needy often and ask about her. He said: ((If she dies, inform me)).

It is narrated on the authority of Jābir bin 'Abdullah bin 'Abdul-'Azīz al-Had'rami: I prayed a funeral prayer behind Zayd bin Arqam. He recited *Allahu Akbar* five times.<sup>136</sup> When I asked him about it, he said: "This is the sunnah of your Prophet."

It is narrated on the authority of Yahya bin 'Abdullah at-Taymi: I prayed the funeral prayer with 'Isa, the freed slave of Hudhayfa. He recited *Allahu Akbar* five times and then turned to us saying: "I made a mistake and forgot something. I recited *Allahu Akbar* the same number of times that my master and guardian of my affairs, Hudhayfa bin al-Yamāni, prayed the funeral prayer. He declared *Allahu Akbar* five times and then turned to us saying: 'Do not make a mistake and don't forget. The Messenger of Allah, peace and blessings be upon him and his progeny, declared *Allahu Akbar* like this.'"

It is narrated on the authority of Huṣayn bin 'Āmr: Abu Dharr said: "O Huṣayn bin 'Āmr, if I die, cover my nakedness, bathe me, shroud me in an odd number [of sheets], declare *Allahu Akbar* five times over me, bury me, and level my grave."

It is narrated on the authority of 'Ali, upon him be peace, that he declared *Allahu Akbar* six times over Sahl bin Hunayf.

It is narrated on the authority of 'Umar bin 'Ali bin Abi Ṭalib that he declared *Allahu Akbar* five times over Fātima, upon her be peace, and buried her at night.

It is narrated on the authority of al-Hasan bin 'Ali that he declared *Allahu Akbar* five times over his father, *Amīr al-Muminīn*, upon him be peace.

It is narrated on the authority of Muhammad bin Hanifiyya that he declared *Allahu Akbar* five times over Ibn Abbās.

It is narrated on the authority of 'Ali, upon him be peace, regarding the prayer over the dead: ((Begin the first declaration of *Allahu Akbar* with *al-Hamd* [i.e. *al-Fātiha*] and praise of Allah; the second declaration with the prayers upon the Prophet, peace and blessings be upon him and his progeny; the third declaration with supplication for yourself, the believing men, and believing women; the fourth declaration with supplication for the dead as well as asking forgiveness for it; the fifth declaration; and then the final salutation)).

It is narrated on the authority of Ṭalha bin 'Abdullah bin 'Awf: I prayed a funeral prayer behind Ibn Abbās and he recited *al-Fātiha* and another chapter aloud. We did not depart until I grabbed his hand and asked him about that. He

<sup>135</sup> Narrated in *Musnad Ahmed*, *Al-Muṣannaf* of Ibn Abi Shayba, *Al-Mustadrak*, and *Al-Mu'jam al-Kabīr*.

<sup>136</sup> Narrated in *Musnad Ahmed*, *Sunan ad-Daraqutni*, *Sunan an-Nisā'i*, *Majmu az-Zawā'id*, *Al-Mu'jam al-Kabīr*, and *Al-Mu'jam al-Awsat*.

replied: “This is the *sunnah* and the truth.”

It is narrated on the authority of Jābir bin ‘Abdullah that the Prophet, peace and blessings be upon him and his progeny, recited the Mother of the Book [i.e. *al-Fātiha*] in the first declaration.

It is narrated on the authority of ‘Ali, upon him be peace, that he prayed the funeral prayer over a man while standing near his navel and prayed over a woman while standing near her breasts.

It is narrated that the Muslims prayed over the grave of the Prophet, peace and blessings be upon him and his progeny, without standing in front of it; one group after the other.

It is narrated on the authority of ‘Ali, upon him be peace: The Prophet, peace and blessings be upon him and his progeny, prayed the funeral prayer with us and he buried the dead. As they were burying the man, a man came later and said: “O Messenger of Allah, I did not reach the prayer in time. Should I perform the prayer over his grave?” He replied: ((No. Rather stand over his grave and make supplication, asking mercy for him)).

This report proves that one does not perform the prayer over the grave. It also proves that the funeral prayer is a collective obligation (*fard’ al-kifāya*). If one fears that one would miss [the prayer] if one was to make ablution, one performs the dust purification.

It is narrated on the authority of ‘Ali, upon him be peace: ((If you join the funerals of men and women, place the men near the imam and the women near the *qibla*)). The same is narrated on the authority of Ibn ‘Umar.

Al-Hādi, upon him be peace, mentions this in his *Ahkām*. He says in *Al-Muntakhab*: “The funeral bier of the women should be closer to the imam than that of the slaves.” He did this as is narrated in *Al-Ahkām*.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he prayed over Hamza, may Allah be pleased with him. He went to his funeral after he prayed over the funeral biers of the other martyrs. He declared *Allahu Akbar* over each one. When he came to Hamza, he declared *Allahu Akbar* seven times.

It is narrated on the authority of ‘Ali, upon him be peace, concerning a man whose wife passed away, that he was asked to pray over her. He said: ((No. The right belongs to the one who shares familial ties with her)).

It is narrated on the authority of Zayd bin ‘Ali: “There was a woman from the Bani Sulīm under the care of my father. When she died, he sought permission from those with family ties to her to pray over her. They said: ‘Pray, may Allah show mercy to you!’”

This proves that the guardian is the most entitled to pray over the dead, as well as those who get the guardian’s permission.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((No man leads the other except by the permission of the ruling authority (*sultān*))).

Our comments: This relates to matters outside of the funeral prayer, as proven from the aforementioned reports.

The one who holds the opinion that no one prays over him except the ruling authority, uses as a proof what is narrated regarding al-Hussein, upon him be peace, placing Sa’id bin al-‘Āš forward to lead the funeral prayer over al-Hasan, upon him be peace. Then, he [i.e. al-Hussein] said to him: “If it wasn’t for the *sunnah*, I would not have placed you forward to pray over him!”<sup>137</sup>

Our comments: If the report is authentic, he did so to avoid controversy (*fitna*). This is because al-Hasan, upon him be peace, bequeathed in his will that after him, there would be no bloodshed because of him. The intent of his statement is: “If it wasn’t for the *sunnah* of carrying out a will to avoid controversy, I would not have complied!” It is narrated that al-Hussein, upon him be peace, used to curse Sa’id bin al-‘Āš, and it wouldn’t have been permissible for him to place forward an accursed person over himself except out of necessity.

### The Chapter Concerning the Burial

It is narrated on the authority of ‘Ali, upon him be peace: When I wrapped and dug a grave for the Messenger of Allah, peace and blessings be upon him and his progeny, some people asked: “Should we bury him or place him in a mausoleum?” I replied: “I heard the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Burial is for us, and mausoleums are for other than us)).” So the Prophet, peace and blessings be upon him and his progeny, was buried.

It is narrated on the authority of Sa’id bin Jubayr—Ibn Abbās that the Prophet, peace and blessings be upon him and his progeny, said: ((Burial is for us, and display is for other than us)).<sup>138</sup>

It is narrated on the authority of Jābir that the Prophet, peace and blessings be upon him and his progeny, said: ((Do not consecrate the graves nor build structures upon them)).

It is narrated on the authority of Ja’far—his father: “The grave of the Messenger of Allah, peace and blessings be

<sup>137</sup> Related in the *Al-Muṣannaf* of ‘Abdur-Razzāq

<sup>138</sup> Narrated in *Fath al-Bāri*, *Sunan at-Tirmidhi*, *As-Sunan Abi Dawūd*, *Musnad Ahmed*, *Al-Muṣannaf* of ‘Abdur-Razzāq *Sunan an-Nisā’i*, *Al-Muṣannaf* of Ibn Abi Shayba, *Kanz al-Ummāl*, *Sunan Ibn Māja*, *Al-Mu’jam al-Kabīr*, and *As-Sunan al-Kubra*.

upon him and his progeny, was levelled as a vacant lot with pebbles.”

It is narrated on the authority of ‘Ali, upon him be peace: The Messenger of Allah, peace and blessings be upon him and his progeny, prayed the funeral prayer for a man from the children of ‘Abdul-Mutalib. He then commanded that a bed be laid and the body be placed in front of the hole. He then commanded that the body be drawn out and placed in a hole on the right side facing the *qibla*. Then they said: “In the Name of Allah, by Allah, in the path of Allah, and on the religion of the Messenger of Allah.” They did not turn his face downward nor did they tilt the back of his head. He, peace and blessings be upon him and his progeny, threw three handfuls of dust on him. Then, he passed by his grave and sprinkled some water on it.

It is narrated that in the battle of Uhud, the people were afflicted by much fatigue. They went to the Messenger of Allah, peace and blessings be upon him and his progeny, to complain. He replied: ((Dig graves, make them wide, and bury two or three in a single grave)).

Our comments: He mandated that they place a layer of dust between each of the bodies.

It is narrated on the authority of Abu Hurayra that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The one who throws three handfuls of [dust] in the grave of his brother, Allah will blot out his sins for a year)).

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he levelled the grave of his son, Ibrāhīm, with his hand.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that he levelled the grave of Hamza with his hand. Both of them remain levelled to this day.